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THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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Correspondence: General address, The Review and Expositor, Norton Hall, Louisville, Ky. Concerning articles and editorial matters address the Managing Editor; concerning books and reviews, the Review Editor; concerning subscriptions and matters of business, the Business Manager.

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THE
Review and Expositor

Vol. XLIV JULY, 1947 No. 3

Philosophy and the Fourth Gospel
I. THE PHILOSOPHIC MIND

EDWIN LEWIS
Drew Theological Seminary,
Madison, N. J.

The subject on which I am to speak would almost seem to demand defence at the outset. Many would feel that it would be proper enough to speak of Christianity and the Fourth Gospel, or even of Religion and the Fourth Gospel, but the last thing they would think of in connection with the Fourth Gospel would be philosophy. The Fourth Gospel, they would say, is of the very essence of simplicity, whereas philosophy deals with abstractions which are a complete puzzle to the ordinary man. The Fourth Gospel contains a message about life which may be made effective in everyday experience, whereas philosophy has nothing to do with life: it is a purely intellectual pursuit, it "bakes no bread" and it has no demonstrable practical value. Then why try to mix up the Fourth Gospel with philosophy? Why not let the Fourth Gospel stand in its own right, speak its own simple message in its own simple way, and authenticate itself in what it may do for human life?

One may feel a certain sympathy with this position, and yet still not accept it, and for the simple reason that the Fourth Gospel both assumes and demands a very profound philosophy indeed. It is true enough that philosophy has been wont to lose itself in abstractions and to express itself in almost unintelligible terms. But it is not necessarily this way. We ought to recog-

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nize a distinction between the philosophic mind and the way in which the results of its cogitations are set forth. The really important philosophical documents of the Western world are not very many. If one mentions the *Metaphysics* of Aristotle, the *Republic* of Plato, the poem of Lucretius, *De natura rerum*, the *Enneads* of Plotinus, the *Proslogium* of Anselm, the *Summa* of Thomas Aquinas, the *Meditations* of Descartes, the *Ethics* of Spinoza, the treatises on *The Human Understanding* of John Locke and David Hume respectively, Berkeley's *Principles of Knowledge*, Kant's *Critique of Pure Reason*, Hegel's *Phenomenology of Spirit*, the *Microcosmus* of Lotze, and in our own time Whitehead's *Progress and Reality*—if one mentions these, one mentions the books the mastery of which would give a student a fairly comprehensive knowledge of the progress of philosophic thought in the Western world. But they do not carry their meaning on the face of them. They have been the subjects of an almost endless number of commentaries, expositions, criticisms, elaborations, and imitations.

The very fact of these numerous expositions proves the necessity of the distinction just stated—the distinction, namely, between the philosophic mind and books dealing with philosophy. In actual fact, the philosophic mind is much more common than on first consideration we are likely to suppose. One does not need to be a great scientist in order to have the scientific mind. When a small boy pulls his mechanical toy apart "to see what makes it go," he is betraying his possession of the scientific mind, just as much as was James Watt when he considered the significance of the boiling kettle and the dancing cover. When a primitive man mixed some colored substances and daubed a representation on the walls of his cave, he was expressing to the measure of his untaught skill the artistic mind, just as much as was Michael Angelo lying on his back for years to paint with unforgettable splendor the ceiling of the Sistine Chapel. When the slaves of an earlier day relieved the sadness of their lot by the almost spontaneous creation of their "spirituals," they were manifesting within the limitations of their knowledge the poetical mind, the feeling for rhythm, just as really as the same mind, the same feeling, is expressed in the *Oratorios* of Felix Mendelssohn or the *Odes* of John Keats.

In the same way, one does not have to know the history of philosophy in order to possess the philosophic mind. Many an unlettered countryman has expressed the results of long observation and meditation in a nugget of purest wisdom. If you know Tennyson's poem on the old-style *Northern Farmer*, and his later poem on the new-style *Northern Farmer*, you will recognize that he is describing two farmers each of whom is a philosopher, but a philosopher in his own way. The one has boiled down his experience to mean, "Nothing counts but good honest work." The other has boiled down his experience to mean, "Nothing counts but money, no matter how it is come by." We may not altogether approve the sunny optimism of *Mrs. Wiggs of the Cabbage Patch*, but nobody will question Mrs. Wiggs' possession of the philosophic mind. The *Uncle Remus Stories* deal with rabbits and foxes and bears and birds as though they were human beings exemplifying human qualities, but what the lovable old Negro is actually doing is to set forth a philosophy of life in a way which even a little child can understand.

The phrase, "the philosophic mind," occurs in one of the greatest and most familiar of the poems of Wordsworth, *The Ode on Immortality*. The poem itself owes a great deal to Plato. The general theme is that we come into this world from another, bringing with us some of the marks of that other world:

> "Our birth is but a sleep and a forgetting . . .
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home."

He goes on to describe what happens to us as we pass from infancy to childhood, from childhood to youth, from youth to manhood, from manhood to old age. What happens is progressive loss and progressive recovery. What we lose is the sense of the world from which we have come. We lost it because the world into which we have been born becomes more and more insistent. It presses upon us continually, and we have to adjust ourselves to it. What Wordsworth calls "the light of common day" takes the place of the earlier splendor. "Heaven lies about us in our infancy," but in due time we lose heaven in the increasing demands of earth.

Then is it all loss? Wordsworth does not believe that it is. We may still find strength in what is left to us. We may still discover within ourselves living bonds of sympathy with all else in the world. We may still learn that the way of suffering is the way of discipline. Why may we? Because it belongs to the passing years to create within us "the philosophic mind." Wherefore, says Wordsworth, we relinquish one delight only that we may come upon another. The passing years bring a deepening of thought never possible in innocent and happy childhood. We cannot escape the fact of our mortality, but neither can we escape the belief that there is something in us which mortality cannot destroy. Wordsworth ends the Ode with four lines which exactly express what he means!

> "Thanks to the human heart by which we live,
> Thanks to its tenderness, its joys, and fears,
> To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

It is through these "deep thoughts" that the recovery of the sense of life's mystery, life's dignity, life's meaning, may be recovered. So far as Wordsworth was concerned, its recovery comes by a contemplation of the ordinary facts and experiences of life. Things that we know to be so challenge us to consider their deeper meanings, their possible connections with all else, and their intended impact upon our souls. All this involves the exercise of the philosophic mind.

Perhaps therefore it is not altogether an exaggeration to speak of philosophy and the Fourth Gospel. For if the Fourth Gospel creates on the mind of the careful reader one thing more than another, it is the conviction that the author had spent many long years in pondering the significance of Jesus Christ. More than either of the other Gospels, this one is written from a point of view which had been arrived at only by much travail of heart and mind. By all the evidence, the Fourth Gospel was written by an old man, who out of a ripe experience of the things whereof he wrote, had arrived at a conviction concerning Jesus Christ which led him to set Jesus Christ at the very center of things. He comes to see him as the nexus around which the whole creative purpose swings. He comes to see him as the index to the nature and character of God, and as the index to the movement of the

world and its life, and as the index to man himself, his powers, his conflicts, his failures, his hopes, his destiny. In due time, we shall see that when John wrote respecting Jesus Christ that he was the Word become flesh, he disclosed the point of view from which the vast cosmic travail which seems so shot through with futility, frustration, and failure, takes on the proportions of a creative and redemptive drama, whose climax is guaranteed to be a triumph because the dramatist himself is the leading actor in the drama!

For philosophy has always been a search for a point of view. This is indeed, its simplest possible definition. Plato described the philosopher as the man who aspired to be a spectator of all time and existence. But in order to be a spectator, one must stand somewhere, and in order to be a spectator of all time and existence one must find a standpoint which permits this universal comprehension. Archimedes, the greatest mathematician of the ancient world, once declared: "Give me a place to set my lever, and I will move the world." He meant that you cannot move anything except by being outside of it. A position from which all time and all existence could be seen and contemplated would have to be outside of time and existence, and that, so far as we are concerned, is impossible. But it is always possible to occupy a standpoint *in imagination*. We ourselves are a part of that which we seek to consider. That is our predicament, and we can never escape from it. We may struggle towards the standpoint in all sorts of ways, and both science and philosophy are forever engaged in this struggle, except that science seeks a more modest comprehension than does philosophy. But we can never by our reasoning, reach an absolute point of view. There are always things that escape us. There are always limitations that we cannot transcend. A complete intellectual comprehension of time and existence from a point of view reached by the unaided human reason is an impossibility. We can contrive categories, and under these categories we can classify various aspects of existence and of experience, but the categories are our own mental creations, and we have no way of showing that they are of the stuff of existence.

This can only mean that the philosophical search for a comprehensive standpoint, that is, for one that will make our whole

picture of existence intelligible, is inescapable to the human mind and also that such a standpoint is unattainable by the human mind. But what cannot be reached by the processes of rational reflection may still be accepted as *something given*, and then, having been accepted, the given may be reflected upon until its light shines upon all the darkness of time and existence and illuminates the whole. It is in this sense that we are to speak of philosophy and the Fourth Gospel. When John wrote that in Jesus Christ the Word became flesh, he had already accepted a revelation concerning Christ. The revelation was to the effect that Jesus Christ was the supreme gift of God's holy love to men, and that the gift was the costliest that God could bestow, and that it was bestowed as the only possible way whereby men could be delivered from the power of evil and brought to true fellowship with God. When John wrote that Jesus Christ was the Word become flesh, he was not abandoning philosophy: instead, he was revealing his possession of the philosophic mind, and he was announcing a standpoint from which the whole movement of life could be considered and its purpose and meaning brought to light.

In a word, the fact of faith and the fact of revelation do not dispense with rational reflection. It is still necessary to relate faith and revelation to the whole movement of existence. John does this in the Fourth Gospel, with the result that the Fourth Gospel is not only a great Christian writing, and not only an unfailing source of strength and inspiration for the daily task and the common round of simple men and women, but is also a presentation of a point of view which makes it possible to see existence as an ordered whole, having its source in a God of holy love, and having as its purpose the participation in this holy love of the men for whom otherwise the world is too much and life an unsolved riddle.

John is justified in his procedure just because the procedure is so normal an exercise of the human mind. The great questions that men have always asked have been questions of meaning and of the source of meaning. The scientific mind is expressed in the search for those laws by which facts may be related. It may arrive so far as at the claim that there is a universal interrelatedness and a universal inter-dependence. We might even

go so far as to say that for science one fact involves the whole universe of facts. In one sense, that is a philosophical conception, the conception of universal mutuality, but there is always a deeper question which science as such must leave unanswered: it is the question of the ultimate meaning and the ultimate purpose both of the separate facts and of the totality of facts which make up the universal whole.

Philosophy is chiefly concerned with this question of meaning and purpose. It wants to know not merely *what*, but also *why* and how. Science today assumes a universal fact-system, but it does not go beyond that fact-system. To relate a body of fact to the total system, and to set forth the relationships which prevail within the system—this is the ideal of science. If science should say, "There is no God," the most that that could mean would be that the idea of God lay beyond the proper province of science. Because science needs no God does not mean that there is no God or that the scientist himself may not be greatly in need of him. In actual fact, science may create in men a deep and dark despair, just because they assume that the scientific approach to existence is the only proper approach. If men can ask questions which science cannot answer, it does not follow that the questions are unanswerable. These questions may still be considered by philosophy. And if there are still questions which philosophy cannot answer, even then it does not mean that no answers are to be found. For we are to remember that there belongs to man not only the scientific mind, and not only the philosophic mind, but also the religious mind, and if it be true that religion needs the help of philosophy, it is also true that philosophy needs the help of religion. So far as the Fourth Gospel is concerned, its philosophy is a means of tying together history, revelation, faith, and experience in suchwise that what we get from it is a marvelously coherent view of the origin, process, meaning, and destiny of existence, especially of the existence of man.

We have said that the philosophic mind is found everywhere, and that it expresses itself in all sorts of ways. Having come to see for itself, it wants to tell to others what it has seen. Aristotle pondered the riddle of existence until he came to the conception that there are two ultimates, which he called respectively Pure Matter or pure possibility, and Pure Form or pure actuality.

Existence is an ascending scale from Pure Matter to Pure Form, and the position of any given thing in the scale is determined by the extent to which it participates in the Matter on the one hand and in the Form on the other. It usually takes a little while to see what Aristotle means by this. Both the term Form and the term Matter are used in a distinctive sense, which must always be kept clearly in mind. Yet the impressive character of Aristotle's conception may be inferred from the fact that it afforded the basis of the comprehensive *Summa* of Thomas Aquinas, and that it is accepted without question by the modern Roman Catholic Neo-Thomists.

In contrast to the severity of both the style and the thought of Aristotle is the much more richly imaginative style and thought of Plato. Plato followed the usual custom of dividing existence into the eternal, which does not change, and the temporal, which changes incessantly. The first he called real, and the second he called unreal. The purpose of the unreal was to afford a training-ground for human souls, to prepare them for participation in the real. When Paul writes: "Though our outward man is decaying, yet our inward man is renewed day by day," he is writing in the very spirit of Plato. So also is he as he continues: "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:16-18).

Plato had not only a gift of exposition: but he had besides a gift of illustrations. He would frequently throw his thought into a form known as the "myth." The myth is a fictitious story intended to set forth a philosophic truth. The purpose was to make the truth more vivid, more compelling, more comprehensive, by invoking the use of the imagination. There are a good many of these myths in Plato, and some of them are of considerable length. If one were to put them all together, one would discover that they give an almost complete representation of Plato's essential thought. One of the best-known of the myths is that of the Prisoners in the Cave, in the seventh book of the Republic. The myth is intended to convey what Plato

means by the two worlds of substance and shadow, or reality and appearance. It is a basic conviction of Plato that the world we know by the senses exists, not in its own right, but simply as the passing reflection of the eternal world of Truth, Beauty, and Goodness. The myth of the Prisoners in the Cave most effectively dramatizes this distinction.

Plato asks us to imagine a great cave with a small entrance, set in the side of a mountain. The cave runs a long distance into the heart of the mountain. At the far end of the cave from the entrance a long bench is fastened to the rocky floor. On the bench sit a number of men, securely fastened so that they can neither get up nor turn around: all they can do is to look straight ahead at the wall before them. Outside the entrance of the cave is a slightly elevated road. On the other side of the road from the entrance a bright fire is burning. Men walk up and down between the road and the fire. They carry images of men and animals and birds and plants, and they converse with one another as they walk up and down.

The result of this is obvious. The light of the fire throws the shadows of the moving images on the wall at the far end of the cave, in front of the prisoners fastened to the bench. The voices of the men who carry the images also reach into the cave, and appear to proceed from the reflections on the wall. The cave itself is in semi-darkness. All the prisoners can possibly know is the moving objects on the wall and the accompanying sounds. They do not know that the objects are merely shadows, nor that the sounds are merely echoes. The only world they know is the world of the cave, and they can never know any other unless they can escape their chains and make their way to the world outside the cave.

The tragedy of it is that for the most part they are content with the unrealities of the cave. For them, the semi-darkness is light; the echoes are real voices; the shadows are real objects. They do not know any better because their experience has not allowed it. They are prisoners who think they are free. They know only illusions, and regard them as real.

Then one day a new idea begins to stir in the mind of one of the prisoners. He feels the coming of doubt. He wonders if the objects and the voices are actually to be accounted for in the way

he has always supposed. He asks himself if the little world in which he finds himself is all the world there actually is. He expresses his doubts to his companions, but they only laugh at him. He does not yet know it, but the philosophic mind is coming to birth in him, and for a long time to come it will make him restless and unhappy.

He is determined to go on a search, but he cannot: he is fastened to his bench. So he begins a struggle to get free. The manacles that bind his wrists and ankles are well secured, and in the effort to get free he is badly lacerated. His companions call him a fool for his pains, but he will not desist. Finally he breaks loose, struggles slowly to a standing position, and then looks around.

For the first time he sees it in the far distance—a strange mysterious gleam of light. It is the light at the entrance of the cave, and it fascinates him. Perhaps the secret of things is there, and he determines to find out. But he does not walk very well; the floor of the cave is rocky and uneven; and he is blinded by the increasing light. Often he falls down, but as often he arises, determined to reach the light. Slowly he makes his way forward, while the light grows brighter as he approaches it, and the sounds he hears grow clearer and more challenging. At last, bleeding and exhausted, he reaches the entrance of the cave, and the miracle happens.

He has passed from the world of shadows and echoes to the world of reality. For the first time in his life, he sees where the light comes from, and where the voices come from, and what makes the shadows. Shall we say that he is "born again." He has passed from death unto life. His emancipation from the cave is also illumination. What he sees and hears and knows now is *real.* He is in the very presence of the things that endure. He sees how restricted was his life in the cave. He revels in his newly-found freedom. He is no longer a slave, but a son; no longer a manacled animal but a soul with wings.

But soon a disquieting thought disturbs his happiness. He begins to think of his former companions in the cave. He tries to put the thought from him, but it will not stay away. He knows what he ought to do, but he does not want to do it. He ought to go back into the cave, and tell the prisoners the truth,

the truth that will set them free. He shrinks from what the effort will entail. It means a journey into the semi-darkness. It means falling on the rocky floor. It means ridicule from those he would help. Finally he resolves to go. It is as he expected it would be, especially the attitude of his former companions. When he told them that they were prisoners, and that what they took for light was really darkness, and that the objects on the wall were only shadows, and that the voices they heard were only echoes; and when he told them of a world outside the cave, where there was real light, and where there were real objects to be seen and real voices to be heard, and where life was free from hampering chains, they laughed at him for a fool. They marked his own clumsy actions in the darkness of the cave, and they told him he had gone away to his own hurt, and would better be content to settle down again to the comfortable security of his former life.

One of the prisoners, however, listened, and was convinced. He asked for help to be set free. With much effort, he was released from his chains, and enabled to stand and look around, and then he too saw the distant gleam. With the help of his companion, he made his way toward the entrance of the cave, and at last attained, in his turn, to truth, freedom, and reality.

The myth not only gives dramatic form to Plato's basic philosophy of the two worlds—the world of reality and the world of illusion, the world of truth and the world of error, the world where men are free and the world where men are in chains: but it sets forth besides the obligation which freedom brings with it. Plato is not a mere armchair philosopher, and he does not think of philosophy as simply so much vague speculation. The purpose of philosophy is to find the truth and then to persuade men to accept the truth for themselves and make it a determining power in their lives. Plato suggests very clearly the steps to be taken: first conviction, then emancipation, then illumination, then verification, and finally a responsibility to bear testimony.

Is it too much to suggest that there is a striking resemblance between this and the Fourth Gospel. The author of the Fourth Gospel is as convinced of two worlds as Plato ever was. He too believes that men are by nature bound and in the dark. They find themselves in one world, but they are meant for life in

another. One who by native right belongs to that other world, the world of eternal truth and eternal light and eternal love and eternal life, has come into the world of darkness and error and sin. This divine messenger says why he has come. "I am come that ye might have life, and might have it more abundantly." Again: "Ye shall know the truth, and the truth shall make you free." And again: "That which is born of the Flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." And when John has finished describing and interpreting this Messenger and his message, and when under the inspiration of the Holy Spirit he has carried back the Messenger and the message into the very nature and purpose of God, so that the Messenger and the message appear as the means by which the creative activity of God is to be brought to its completion—when John has done this, he gives the reason for what he has now set forth: "These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (20:31).

What has now been said is not intended to convey the supposition that the Fourth Gospel is simply a philosophy. It belongs to philosophy to be a pure achievement of reflective thought, and the Fourth Gospel is very much more than that. At the very heart of the Fourth Gospel there lies a reality which is not a discovery but a revelation. There lies there a truth which is not self-evident and which is not demonstrable. It is a truth held in faith, and yet a truth treated as though it were not merely a faith but a truth undeniable, irresistible, and final. It is the truth of Christ himself as the gift to men from out of the very life of God, and the means whereby alone they can come to the life that is life indeed. This is the Christian Gospel, the power of God unto salvation to everyone that believeth. John does not obscure this Gospel: rather, he expounds it in the light of a long lifetime of experience and meditation. But he does set it in a framework of thought, a framework which undoubtedly owes something to contemporary philosophy, as we shall see later. The framework in which he sets it, however, is not only entirely congruous with the Gospel: it is the very framework which the Gospel itself demands. It shows us that the Gospel is not only a power of deliverance for men from sin and evil, but that it is also a

revelation of truth of such a character as that it throws a clear light on the nature and the character of God, on the processes of creation, on the purpose of creation, on the problem of man as a dual creature compacted of the low and the high, and on the destiny which man exists to realize. The Fourth Gospel is the product of a philosophic mind which does not hesitate to submit itself to the demands of both reason and revelation, and which does not hesitate to see in the truths of revelation a guide which reason may safely follow to that point of view whence the spectacle of all time and existence is laid bare. And not only laid bare as to its wholeness, but also laid bare as to its final meaning.

The Fourth Gospel is therefore the justification from within the New Testament itself of the continued cultivation of the philosophic mind. This is the best answer to the well-known position of Adolf Harnack. Harnack held that it was necessary to distinguish between what he called the simple gospel of the historical Jesus and the Christian religion as it took form in the philosophical and theological minds of the third and fourth centuries. He himself reduced the Gospel to a few simple ethical and religious maxims. He held that anything beyond this was so much human addition to the Gospel, and could be sloughed off without any real loss.

What Harnack seemed not to realize was the fact that from the very beginning this process of relating the Gospel to the life of thought as well as to the life of faith was going on in the Church itself, and helps to explain the New Testament. Harnack's position would rule out much in the Epistles of Paul, and much in the Epistle to the Hebrews, and practically the whole of the Fourth Gospel. The Synoptic Gospels are not complete without the Fourth Gospel, since the Fourth Gospel was written from the standpoint of what the preaching of the Gospel itself had accomplished in the world. We are never to forget that the Fourth Gospel was written from within the Church, that it reflected the experience and the convictions of the Church, and that it was cherished and preserved by the Church from the very first, as indeed it still is.

Similarly with the modern Barthians. There is a sense in which the Barthians carry on the attempt of Ritschl and Harnack to keep the truths of the Gospel entirely away from reflective

thought. It is enough to know that God has spoken and what he has said. The one business of the Church is to accept that and set it forth. But the so-called truths of revelation came to *men* in the first place; they had to be accepted by *men;* they had to be set forth by *men.* How else can men accept and set forth truth, even the ultimate revealed truth, except according to what they themselves already are? God gives the message, but he who receives the message must proclaim it, and how he proclaims it will be determined by what manner of man he is—his native endowments, his culture, the quality of his mind. There are profound differences between the Fourth Gospel and the Epistle to the Romans, but the differences are not in the essential message: the differences are in John and Paul themselves. John came under thrall to Jesus Christ, and Paul came under thrall to Jesus Christ, and then under the guidance of the Spirit each man so set forth this same Christ that the verisimilitude of the presentation captured the mind and heart of the Church. This is not something to regret: this is something to rejoice in, something to accept, something to proclaim, and to the measure of our capacity something to seek to duplicate in our own time.

The Savior Still*

NELS F. S. FERRÉ
**Andover-Newton Theological Seminary,
Newton Center, Mass.**

Christ should be a power, not a problem. Jesus should be a door which invites in, not a wall that shuts out. Jesus Christ should be a help, not a hindrance to faith. Yet is this always the case?

Our times are serious. Life, deep down, always is. There is now at least, little place for its lighter sides until the more serious sides have been tackled.

Everywhere men are searching for faith. They have to have faith. They need a faith that they can live by and die by. They want no sham, no sentimentalities, no pious moonings. Neither do they want stony dogmas, but the bread of the living truth.

We call Jesus Christ Savior. A savior, if he is really one, does something for us. Because of his help we are rescued *from* something. And if the rescue is worth while we are saved *for* something. Can we face intelligent and honest people and show them concretely what Christ does, and how? What is it from which we are rescued and for what?

We *are* very largely what we *do*. For what we do depends mostly on what we are. We show what we are, in general, by what we do. What does Jesus do for us, with us, perhaps to us? How does he do it? What was he, or what did he do, that can affect us now, *savingly*, and how?

These are serious questions asked by serious people. They want no repeating of formulas. They want no pious mumbling of creeds. They want no claims of the peace of Christ made by people who shake in the boots. They want no jabbering about the light of Christ by people who dare not think straight and hard about our actual problems. They cannot bear to hear about surrendering to Christ from people who are mostly escaping life within the padded confines of the emotionalism of their own approved order.

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* A lecture delivered at the Southern Baptist Theological Seminary in March, 1947.

Can Christ save our times? If so, how? Can he save us from our real problems? This is an age of fear. Can he still the restlessness of our anxious hearts by cutting out the tap-root cause of fear?

In this lecture we shall deal with man's ultimate questions: the unknown, guilt, and death. We shall at least suggest how he also helps us to face and to solve our practical problems. Our Christian faith has little to offer if it cannot, and everything essential to offer if it can actually offer us salvation at these points.

I

When man does not know what is in the dark he is generally afraid of it. The dangers which he does know at least have some shape. The shapeless unknown, however, strikes an uncanny note in him. We are most anxious about indefinite might-be's. Our specific fears we can do something about. We can at least prepare our minds to meet what we see might happen. The indefiniteness of anxiety, however, goes deep down into our lives, sucking nourishment from one specific cup of fear after the other, and always finding new ones. A worrier worries not so much because of his circumstance as because of his nature. His circumstance gives him something specific to worry about. When that is cleared up, however, he soon begins to feel uneasy again, restless, anxious. Soon he thinks that he knows the reason for this new anxiety, but that reason he had to find, in fact, because his restless heart sought for something *known* to worry about. Anxiety seems to flee from the unknown to the known because it is far more afraid of the unknown.

The reasons for fear that we *know* are bad enough. There is sickness. Millions suffer all about us. Some in almost every family have died of some kind of disease that might be our own lot soon and suddenly. Suffering is hard and often physically hopeless.

There is economic insecurity. Our times are out of joint. Revolutions and violence may sweep the world and we might be left without means, perhaps even unwanted. There is failure. Even many successful people go to the wall. Suddenly

and unexpectedly comes the fall. Once they were listened to. Soon they are blamed like Job for their failures and have to listen to those who stoop to speak to them.

There is political uncertainty. Civilization may cease to be, at least of a kind that we can endure to go on with. Our tensions may tear us to pieces within ourselves before we finally fold up without.

There is also possible madness in store for us. Our mental institutions are filled to overflowing and dot the whole country's landscape as we drive through it. Through iron fences we can see some of the "best" inmates sitting out of doors — staring, brooding, cowering.

Then there is death. We are rather certain of that although we find it hard to apply the fact intimately to our own case.

In all these instances, commonly speaking, uncertainty is our greatest certainty. Yet all these uncertainties are not what we dread the most. The body can stand only so much pain, and now we have anaesthetics to dull our senses. People can live lives which they consider worth while even while suffering. Poverty may prove a blessing. It has to many. Physical death if it really ends all would be the best escape possible. It is always available. Physical death is not our worst dread. Look at the steady steps of those hanged as war criminals. Surely many die willingly or with resignation who are without God and religious hope. Soldiers die by the droves. Some who die in bed die with a saintly smile and a salute, "to sleep in Jesus"; others die calmly telling their children to take no stock in religion. Both kinds of people we know.

Still men are slaves of the darkest darkness. They dread the unknown. Millions in this world fear that when they die they will be reborn to the sufferings of life, perhaps in some other form. They do not know exactly what will happen to them. Millions believe supposedly in eternal life and yet are not at bottom certain of what will happen to them. Most people, however, are perhaps never completely convinced by any doctrine, deep down, when on a lonely walk or in the dead of night they think of the final dark. They wonder. They wonder if there is any light behind the curtain. If there were none, life

would be comparatively simple. Then we would know. Death would be a something that we could handle. It is to be doubted that most people are afraid not to be. Their will to live is after all also soaked by a will to die. Death as escape would for many be a privilege.

But they do not dare to die because vaguely they fear the unknown. They are afraid of the darkest of all darknesses. Man feels responsible for something. Life somehow feels like more than pleasure and pain. The simple solution does not click: to live when pleasure is greater than pain and to die when pain is greater than pleasure. Somehow men sense something there within that dark. Conscience, for instance, is part of life and reaches over into death. We are bothered more deeply by the sense of right and truth and reality behind what we think, or behind what others think, than we are by our own thoughts or mere respectability. This is our deep down restlessness. Conscience is caught up and, deep within, is held taut by the dark behind all our dark places, by what is beyond life, by what underlies it, by the endless dark beyond our little blotches of light.

Atheism is a dogma. Agnosticism is a restless creed. The idea that the dark is empty is whistled by little boys screwing up their courage. They fondly hope that it is so. That everything is chance, that freedom is not responsible, that life does not have to be accounted for — all are aspects of a fervent wish to believe. It is a longing on the part of those who want to be free for themselves and get away with it.

Dollar in his book, *Victory Over Fear*, tells us that a boy can get over the fear of a dark closet by walking around in it, thus finding nothing to hurt him there. Life, to be sure, is a closet full of real dangers, but most scary are the doors that open up from within it to the dread unknown. The dark is mostly the unknown into which we natural men peer but which we cannot penetrate.

Christ is the light that lights up our closet. He is the light that is love. He shows us the real nature of this world and of our problems. But best of all, he leaves no doors leading into the dark unknown. The light that he is comes not from our

closet but from the very beyond which we feared. He is not only a light beyond the curtained doorways; he has torn away the curtain, making the light from beyond illumine our side of it.

Only love can be fully trusted. We dare not receive justice. We know that we have done wrong. Our consciences are afraid. We have cared more for ourselves than for others. Such self-care is sin and we seem not to be able to escape its grasp. If we are to be really secure in our faith, therefore, it must be in a love for us that never fails. It must be in a love for stronger and better than our own. We have a right to a faith that saves only if God is love, only if the light behind that curtain is wholly *for* us.

Jesus lived love and taught it as God's very nature come to earth. The New Testament calls him "The Son of His Love." His own world-changing faith in God and his telling one and all to believe, to have faith, involve compellingly God's being love. Sometimes we can best see what people believe by what they assume. Jesus' life was the light of men; that life was the light that is love.

That light makes us see ourselves. We see that we are loveless. There is also a close connection between lovelessness and lifelessness. Love is the nerve center of abundant life. Lack of it is lack of the heart of life. The child who is brought up without love becomes insecure. Insecurity underlies faithlessness. He who feels insecure has little faith, and acts out his lack. Insecurity wants security, satisfaction. The loveless child seeks satisfaction everywhere. He is starved. Nothing can fully satisfy him but love. Yet he is himself also too insecure either to find or to give love. Unless he is basically re-made, therefore, he becomes a problem child and a maladjusted individual.

Children become problems. Youth become delinquents. The starved seek love in marriage. But often both marriage partners are insecure. They cannot give love, they cannot find love. They seek for love elsewhere. Thus we have faithlessness in marriage, divorce, and children brought up anew within the tensions of divided families, or families kept together by external bonds rather than by internal pulls. Many, like Lafite in *The*

Song of Bernadette, have never really loved; they would and yet they cannot.

Starved souls seek security and satisfaction in possessions — comes greed; in amounting to something — comes pride, that poverty of soul turned inside out; come envy and suspicion, the twins of insecure selfishness; in power over others — come oppression and strife. All these accumulate and multiply according to the group laws of divided and indirect responsibility into communal dishonesty, national turmoil and international strife.

The judgment is the light that is love, the life that is the light of men; but men prefer the dark because their ways are evil. We do not know how evil we are until we meet up squarely with Christ. Then we know. He shows us up for what we are. No other measure will do. He is our truth. He is the truth of what we should be and by the grace of God can be. He lets us see what God is and wills for us.

He is our law. Love is no mere principle. Love is first of all a person. His life is our law. He lived that his Father's name might be hallowed and humanity helped. He lived to proclaim his Father's will that it might be done on earth as in heaven. His will is for fellowship. His will is that the last and the least find the family fellowship of God. For the child there is no other law than the Father's wise and loving will. Within it alone can he find his own freedom and fulfilment.

The family responsibilities, naturally, must be shouldered if its privileges are to be shared. That is the stumbling block for many who do not know where their own true good lies. He who does not put the family first is not a true member of it. Only he who would lay down his life for his brother, if need be, puts the family first. How hard that seems to us all, yet how utterly releasing if we have ever shared the experience.

When we see that we must have complete concern for the whole family, complete trust in our Father no matter what, and that we must constantly give ourselves and what we have in order that our Father's will may be done everywhere, then we also see our sin, for there we keep falling short.

We fail to trust God's perfect love. We fail in gratitude. We fail in care for the world. We fail in responsibility. We have

not always the "perfect love bereft of fear, born in heaven and radiant here." We fear. We envy. We fight. We sin. We even want to use God for our own private ends and enjoyments.

Our sinning, to be sure, is mixed with ignorance. It is mixed with weakness. We sin like men, not like gods. To take our sin more seriously than God's purpose for us and with us is a subtle form of human pride. To do that is to mix up God's stature and ours.

When we see Jesus, however, we have no excuse for our sins. God means us to be like him, to walk even as he walked, to have his mind. What a world this would be—can we imagine it?—if we were like him! But we are not. Only Christ can show us what we ought to be and can become. He is our law, the law that is love, the law that is life. From beyond the closet comes the light into it, showing the main reason for our world's evil, our living for ourselves; but the light is more importantly a love completely for our best, for our deepest yearnings, for our fulfilment in fellowship.

Perhaps the worst which Christ shows us is hardened hearts that can neither really weep nor really laugh. They are too confused to dare truly to live. Their longing is for apathy. Or apathy comes and the paralyzed person can hardly wish to walk once again. The frozen heart can *think* warmth but cannot find it or feel it. Some cannot even want. They merely want to want. A thin emptiness and dreary monotony is their lot. The only light that can throw out the darkness of their lives is one that comes with a power beyond their strength, a hope beyond their despair, a love beyond their lovelessness. Only the living Savior can command light to come into their lives by the giving of his love, which to know is to know God, to find the dread unknown full of the perfect Love which can cast out every fear.

II

The law that is life has found us nearly lifeless. Happy is he who can at least feel deeply guilty. Fortunate is he who can really repent. Fortunate is he who can fear, whether God or the devil.

There is today a deep sense of guilt. Some of this is known to the guilty. Most of it is suppressed into the unconscious. With some, such guilt becomes mental malady. With others, the body breaks under the tension. In most, however, the feeling of guilt is stifled. It is pushed farther and farther into the depths of the soul.

Guilt reveals itself in many ways. One way is in the blaming of others. We try others for common crimes. We find scapegoats to relieve our own consciences. Or we become most self-righteous about our faith. Others all around us are faltering. We, of course, stand firm. We accuse them largely to avoid testing ourselves. We put our attention on others to avoid seeing ourselves. Something is wrong in the world, in the community, in the church; and we always know how good and right we are—we think!

We crucify Christ afresh in our lives, in our families, in our race relations, in war, in our economic, in our national, in our inter-national life, and in our denominational smallness and pitiful pride. But like the priest and the Levite we are careful to look the other way when we see a wounded one by the wayside. But the first, sudden, swift, unexpected look we cannot prevent; that split second of reaction which we cannot escape bores deep into our lives and makes mockery of our faith. Never have we more known what to do. Never has the world's conscience been more sore, desperately looking away from Christ, the practical man who dared to see straight.

We cannot *believe*, for a good part, because we will not *do* the truth. We profess God with our lips while denying Him with our lives. Our hearts are ours. We are slaves of our own worst selves. We walk about as innocents. But only our heads are light—and vain. Our hearts are heavy and there is little joy left.

We Americans are particularly full of the sense of guilt. We talk so well, and take our talk for our deed. Yet our deed drips all too much with the blood of hypocrisy at home and abroad.

Civilization everywhere (and we, too, as individuals) are like two youths to whom their father gave high-powered cars. They met on the road, neither willing to stay on his side. Each wanted the better part of the road. What power behind that car! But

now they are lying on each side of the road in the ditch, blaming each other. They yell loudly, on the point of tears and hysteria, because they know that they are themselves guilty. They think that their mouth can drown the voice from the heart. They even blame the father for having given them such cars!

What they really are afraid of, to be sure, is meeting the father. Each in his fear wants to justify himself, to blame the other, to blame circumstance. He does not want to admit that he is wrong, that he is guilty. That would humble him; he would lose his self-respect.

All that the father wants, however, is that each own up to what he has done, feel genuinely sorry about it, and resolve not to act the way he has again. The father wants no revenge. He wants each one to show that he is genuinely sorry by accepting the consequences of what he has done. Each must be willing to pay what he can and work all that he can to repair the damage. Otherwise he is not truly sorry.

But no amount of work will take the place of the change of heart which the son must have if he is to live according to his father's wishes. Nothing that he can do can take the place of the attitude, the new kind of son, that the father wants. He wants this above all. He wants the full family fellowship.

Nor can either son pay for the damage that he has done. Only the father can afford the cost. Only the father can repair the broken machines. Only the father can set things right. And he will not until the sons learn from their disaster. He will not take the sons back until they are willing to live as his sons. They can come back only on the family terms. That is what is good about the father and good for them.

Our lives are smashed and our machines. We all feel guilty. The Father wants us back but only on His terms, the terms of right. We must acknowledge our guilt. We must be sorry for it. We must be determined to start again in a new way, the right way. We cannot justify ourselves before our Father. He will not hear. We cannot do anything to please Him and get back in His favor except by doing His will.

But the Father has sent out the elder brother to seek us. This elder brother wants us back more than anything else. When he

sees our wreck he pleads with us to make a clean breast before the Father and live like brothers, to please our Father and to find how good life really can be within the more mature family fellowship.

But this brother we kill. He makes it unbearable for us by tearing our excuses from us. He makes us see our own guilt. The last thing he says is that the Father should forgive us because we do not know what we are doing. We do and we don't. Our fearful hearts, sick with guilt, have, to be sure, blinded our eyes; but our deeper lives are aware of the truth.

Our hearts are heavy with guilt. We can neither think right nor act right because we dare not. Only the message of Christ, the message of the elder brother's life given in love, can cleanse our lives and make us free to see and to live.

This message is really from the Father. It was He who sent him to seek us out, to ask us back. Only if we acknowledge our sin, accept forgiveness from the Father, and decide to live on His terms can we find relief from our sense of guilt. Only by *becoming* right can we *see* right and *do* right. Actually we can be made whole and right only because the brother's love was deep enough to die, and because the brother shows us the Father's heart.

We cannot repair the damage that we have done. We cannot start anew and get along without the resources of the Father and the family. Nothing can become quite right until we are willing to see and to say that, and to go home humbly to start anew. The Father is utterly generous but He cannot let us have of His riches until we have the right attitude and learn to use them aright. If we were to use the language of the theologians we should say that we must ever live by the grace of God but by a grace that for our sake is through and through holy. To learn what this means is life's best and last lesson.

Thus Christ gives us light on life, a light from beyond the curtain. That light also shows us what we are like. That light is hard on us. All the artificial make-ups that fool us in the indirect lighting of our conventional living look hideous in that true light. We are seen for what we are. No wonder that we want to avoid that light. Only true health and eternal youth can stand that kind of light. We have grown tense and sallow,

riddled by our fears. Quite naturally we try to escape the light of truth. Yet escaping only makes us restless. When we cover up by the indirect lighting of our selfmade standards, the mirror of our deeper selves knows the truth. We still feel guilty and weary. Christ alone, the light that is also life, the love that is forgiveness with rightness, the mercy that *makes* us right, can make us fit to appear in the light of truth. What he is, did, and taught can banish our darkness and relieve our hearts of guilt.

III

It is Christ, too, who saves us from death. We all fear physical death unless life itself has become bad enough to break our very spirits. Some seek death because they have never found life. They have found deep death in life and seek escape from this death in life by death in death.

Generally, however, we fear death. Life affirms itself. We outselves declare it good by living. We are naturally, as the New Testament says, all our lives long slaves of death because we should like life to go on. Some declare that they have no fear of physical death. That may be so. I once saw a picture of an Austrian "war criminal" being hanged. He seemed to have on his face an expression of the most enjoyable sensation. If he was not doped, and if his mind had not snapped, he seemed to have no fear. Often we read reports of men going to be executed, unrepentant, with a smile or a sneer on their lips. Some soldiers seem to say that they lose all concern as to what happens to them in combat when they are actually confronted with death. All I can do is to wonder.

Even with some Christians fear of death remains at a deep level. One morning while shaving I was offering up my life to God, whether for success or for failure, whether for life or for death. All seemed surrendered. Then, not paying any attention to my shaving, I cut myself. I refused to wipe off the blood or even to look at the gash, because after all, what was the running of some blood from one thus surrendered! Yet as I looked up suddenly into the mirror and saw a rather profusely blood-covered chin, something in me, not my conscious will, began to feel faint. I could have taken an oath that I had no fear of

death or of anything else the moment before, but something in me evidently feared. Is there not "a body of death" in most of us?

It is as though we were all born on a river above a waterfall. We cannot get out of our boats. Down they all drift, nearer and nearer. The fall is divided and stretches greedy fingers toward some boats that go over the edge almost as soon as they are launched. Everywhere are swift cross-currents and treacherous little swirls that drag down some boats all the while we drift along, boats seemingly as safe as ours. Few want to look at the falls. There is much pleasure possible, after all, while we drift. Our boats can also pull up alongside each other and help each other while on the way.

Pleasure and work are both here on the river. Yet the basic fact is that we drift, all of us, one by one yet all together, ever nearer the falls. That is the one sure thing about our situation. Fear grips our hearts below our thoughts. The more we like to live, the less we like to die. As we drift we seek the support of others in our loneliness. We work together. We enjoy life's pleasures together. Yet all the while there is present that deeper fear.

We seek for security. We look away from the falls and try to make ourselves feel secure. We lay up provisions in the boat. We shall at least never starve. We seek to make our boat stronger by lashing it to other boats. There is safety in numbers. We seek to be somebody. We feel secure when others trust us, depend on us; therefore we try to make their judgment our own. Or we find security by trusting those who seem to know something about this queer situation that we are in, that in the end seems so hopeless. Yet deep down we also wonder whether their faith is justified. We wonder, wonder—then "snap out of it."

Some are frenzied. They openly fear. Some lose their minds struggling with others and with that final despair. Most men, however, remain outwardly calm. The code of the river becomes calmness. It is better never to look much at the falls. Be concerned about work that can be done. Let us have the pleasure that may be ours. Be good and somehow all will be well. But above all be outwardly calm.

Yet deep within is fear. Fear poisons the mind. Fear blinds the eyes. Fear gives the voice that extra tenseness that registers in the listener's deeper self, though his mind dare not hear it. Fear gives the eye that swift, furtive, often hostile glance that will out in between, no matter how much our willed grins try to mask our soul's deeper groans. Fear shuts us in on ourselves and others out from ourselves. Fear isolates us, and we know that *alone* we go down over that swift and final fall. Those who protest calmness too much, the open mind, the liberal attitude, are very likely those most afraid. Those who speak of thinking calmly are often those who fear so deeply that they dare not even hope. They will not face the deepest problem that men face first—that with us all things end.

The deepest death is, nevertheless, not physical. It is the death that is died over and over again within the deeper self. It is the death that threatens all our meanings and hopes. It is the death in life. Some cannot stand this death. They steer their little boat quickly toward the first finger of the falls to have it all over with. Others find so much death in life, massing around them, that they take the same course. Others live in constant fear.

Many there are who cultivate invulnerability. They seek apathy in life. They dread being hurt. They know how much men fear, how much death in life there is. They know that all may be lost. They know that even love can be lost, lost through death in life or death in death. Thus they spend their lives hardening their hearts. They will not love without reservation. They cannot give themselves fully to anything. They, too, have death in life. They cannot even enjoy the satisfactions which there are in life.

Christ can help us here as no one else can. He went over the falls and came back to tell us that for those who will have faith in God there need be no fear. For others there must be. For fear of God is the beginning of wisdom. Such fear wants to lead from the death in life through God's love to life abundant. But fear to the unrepentant is ever an angel with a flaming sword keeping him away from the tree of life.

Not that there is no genuine satisfaction in life as it is. Not that there are no helps to security. Not that life is empty and miserable because of depth fear. Not at all. There is much satisfaction, much security, much happiness in it. But there is no lasting satisfaction, no unshakeable security, no permanent source of joy.

And we are made for eternity. It is set right in our hearts. Everything that passes away teases and tears our hearts. All that can be snatched quickly from us makes us choose between a heart hardened and a heart constantly open to deep hurts.

Eternal life is not only a matter of duration. It is first of all a matter of the nature of life. Only those who believe with abandon in God as love find the faith that sets them free. Eternal life is God's life. To share in that life is to find satisfaction and security beyond all that can change. His will alone can fully quiet our restlessness. When His will is our peace, our hearts are stayed in permanent Purpose and lasting Meaning. Our lives mean something beyond change. They spell out the most significant and endless purpose. The New Testament in its latest authorized translation reads that only those who are justified by faith shall live.

That is true. Perfect love casts our fears out altogether. With depth fear in our lives the positive satisfactions life has are constantly threatened by death. The more the satisfaction the more threatening its unknown end—unknown and untimed, but yet certain. The more death there is in life the more death has already killed it. Yet when the life that is eternal in nature takes charge of our lives they find rest beyond turmoil and victory over and above all conflicts.

In Christ we see the kind of life that endures and how to find it. It can be had right now in the midst of time. We can even now die daily to rise again in the newness of life. The risen Christ awaits us on this side of the grave to make this life new. He stands between us and the falls bidding us to have faith and let go of our fear. As a matter of fact, only those whose fears are thus removed by trust in the Trustworthy can find the full flavor of this life's satisfactions. These alone will come with open eyes

and hands free to receive, whose hearts have been relieved from the guilt and fear which blind our eyes and tie our hands. Christ has not saved unless new powers for enjoyment of beauty, new creative sensitivity, new gladness in friendship, new appreciation of the intellectual and physical gifts of God have touched and remade the lives of those who claim Him. Those whose hearts are forgiven and whose fears are removed always find a new earth along with a new heaven. He who cannot enjoy earth has not been made fit for heaven. The way that we enjoy this life and use it shows what we really believe about Life.

They glide serenely toward the edge of the waterfall who know God in Christ whether the sun is more seen in the East than in the West, or in the West than in the East, or whether the sun is high at noon. There life is touched with life abundant and with grace abounding.

Yet Christ saves from death even beyond the waterfall. He came back to show us the better side of life. Death dies when we live in Christ. Already we know the life that is eternal, nor shall we know its end. Death lives by fear, in fear and for fear. Faith is life, the life in love which casts out fear, the life in God which has no ending.

Death lives that we might learn to be sorry for our way and accept God's. The death in life and the death in death have the same purpose. Death in death is God's heavier punctuation that we might the better read His writing. Death feeds on fear that feeds on self. When life comes, death dies. When love comes, fear is cast out. When God reigns, love and life have overcome fear and death. Christ has conquered.

Today the world needs to be saved. Christ is the truth, the way and the life. We dare not mouth dogmas. What does he mean to you and to me each day? Have we found the kind of life that most deeply satisfies and that secures our fondest interests? Has he rearranged your living-room and your kitchen, your finer interests and your everyday work? Do you trust him to take complete charge of your life? Or do you know someone else, maybe some other way, to overcome decisively the darkness, the guilt, and the death of life?

If you own him, or rather if he owns you, do you hide him or do you help people to see him? The world is greatly fearful, loveless, distraught. How do you propose to save it? Can you help your age unless you yourself have found a salvation that works?

Whether you are a layman or a preacher your first task in life is to introduce men to God. All honest and needful vocations are sacred. They are callings. But all of us are called to help each other to find the thing most needful. Life exists for that. The most needful is to find God and to live in His fellowship. How can you better introduce God than through His Son? And where is the Christ, the anointed, if he is not the Son of Man?

We began by asking if Christ can claim the intelligent of our generation. Where else can they go intelligently and drive out the darkness, cleanse the guilt, and overpower death? We must not confuse intelligence and sophistication. We find no answer about the deepest questions from those who dismiss them as unimportant or without an answer because they dare not face the reality, because they keep looking away from the Father and from the waterfall.

Because my hardest thinking and deepest searchings over the years, in all aspects of thought and life, have made Christ stand out as the light from above our earth-born clouds, as the Cross that splits every guilt-stained horizon, touching and making radiant all sufferings of love, gathered within the great Love of God, as the life that by its eternal nature conquers the deepest death, I present him, unworthy though I be, as the world's only sufficient savior, yours and mine.

Theories of Atonement

WALTER T. CONNER
**Southwestern Baptist Theological Seminary,
Fort Worth, Texas**

A theory in any field of investigation or thought is a principle adequate to the explanation of the facts found in the field. A theory of atonement, therefore, would be a principle adequate to explain the facts involved in the saving work of Christ. More particularly, it would be a theory sufficient to explain the meaning of the suffering and death of Christ in their significance for our salvation. It is a principle that would help us to understand how his death saves us from sin.

Such a principle would evidently have to be a fundamental principle. No surface principle would be sufficient. Surface explanations do not explain. Also, such a principle must be a comprehensive explanation. It must explain all the facts. If it does not explain *all* the facts, it is not a sufficient theory. Dr. Mullins used to say that a theory was a string long enough to tie all the facts up in one bundle. If some of the facts spill out, the string is not long enough. A theory must account for all the essential facts. Especially if any of the facts plainly contradict the principle of explanation, then the theory must be rejected.

A theory of the atoning work of Christ must be one that grows up out of the saving work of Christ. It must not be imposed from without. The principle that explains the saving work of Christ must be found in that work itself. It must be organic to that saving work. Perhaps that is what Dr. Henry W. Clarke means in his book, *The Cross and the Eternal Order*, when he says that the cross must be interpreted in its own light.[1] The light that comes from the cross itself must explain the significance of the cross.

Yet here is where one of our greatest difficulties is met in trying to construct a theory of atonement. The cross must be interpreted in its own light. The principle of explanation must be organic to the transaction itself; but as a matter of fact the

1 See p. 6ff.

explanations that have been given us have been based on analogies. Some principle has been found in human life—in business transactions, family life, governmental affairs or some other phase of life of vital significance, and the meaning of the cross for us has been set forth in terms of this phase of human life. This will perhaps be made clearer as we proceed.

This method of explanation by means of analogy is not confined, of course, to the saving significance of the cross, but we find it applied to spiritual matters generally, both in the Bible and out. It is a necessary method. We can only understand and explain spiritual matters in this manner. It is not necessary to dwell on this. It is clear to any one who has an elementary knowledge of the nature of language or of the processes of the mind. It is evident when we speak of God as King, as Father, as First Cause. It is used in the New Testament when Christ is called the Light of the World, the Bread of Life, the Good Shepherd; or when salvation is spoken of as forgiveness, as reconciliation, as adoption, as a new creation, as justification, or as a new birth. Jesus makes use of analogy when he talks about a lost sheep, a lost coin, a wandering boy, about sowing seed, about growing plants, about eating his flesh and drinking his blood. Most of the parables of Jesus are analogies. That is one reason it is so easy to go astray in interpreting them.

There is no phase of New Testament teaching where analogy is more necessary and where it is more significant than in interpreting the meaning of the death of Christ in relation to our sins and our salvation from our sins. Jesus and the writers of the New Testament freely resorted to analogy to try to make clear the meaning of his death on the cross. Notice a few of the analogies that they used.

One was the analogy of the market place. Paul says that we are bought with a price (1 Cor. 6:20). The word that he uses here means to frequent the market place. It also means to buy—more strictly, to buy in the market place. The book of Revelation says that Christ was slain and purchased unto God men of every tribe, and tongue, and people, and nation (Rev. 5:9). Here the same verb is used that is used by Paul

in 1 Cor. 6:20. The idea in these passages is that Christ made us his by buying us. His blood was the price that he paid. By paying this price he made us his own people. We became his purchased possession (cf. "God's own possession" in Eph. 1:14).

Another analogy closely related to this one—in fact a variation of it—is the idea of redeeming—buying back. One verb used to express this idea is the same as the verb used in 1 Cor. 6:20 and Rev. 5:9, except that it is compounded with a preposition. So compounded it means to buy back or redeem. This is the word that Paul uses in Gal. 3:13 when he says that we were redeemed from the curse of the law. Another word is frequently used to denote the act of redeeming one by the payment of a ransom price. It was used for buying slaves out of slavery and for redeeming those who were military captives. Several words are found in this family and are closely related. The verb means to release on receipt of a ransom or to pay a ransom price. A noun formed on this stem means the ransom price paid, and another means the transaction of redeeming by the payment of a price. Jesus says that he gives his life a ransom for many (Mk. 10:45). His life is the price that he pays to deliver us from sin and its enslavement. Paul says that God set forth Christ as a propitiation through faith in his blood. He speaks of this as the redemption which is in Christ Jesus (Rom. 3:24, 25). Peter says that God redeemed us, not with gold and silver, but with the precious blood of Christ (1 Peter 1:18, 19).

Here we have these two analogies (or should I say one?) used to set forth what Christ did for us when he gave his life on the cross for us. He purchased us and thus made us his people. He redeemed us from the slavery of sin and thus brought to us spiritual freedom.

Another analogy comes from a court of law. Law, especially criminal law, prescribed penalties for disobedience and makes provision for the enforcement of penalties against disobedience. In the Old Testament we find that certain provisions were made for redeeming one from the results of disobedience by certain sacrifices and ceremonies. At least some of these seem to be based on the idea that the animals sacrificed were the substitute for man in bearing the penalty due to his sin. On this ground

man would be delivered from the evil consequences or penalty of his sin.

In the New Testament we find such passages as John 1:29, in which Christ is called the Lamb of God that takes away the sin of the world. The commentators have debated whether this means that he should bear man's sin, take it upon himself, or bear it away, remove it. Someone has suggested (perhaps Bishop Westcott) that it means to take it away by taking it on himself.

Then there is Gal. 3:13, where Paul says that Christ redeemed us from the curse of the law, having become a curse for us. The whole context, and Paul's whole doctrine of salvation, make it necessary to interpret this to mean that Christ redeemed us from the curse of the law by taking that curse on himself and bearing it in our place. He died to deliver us from death as the curse of sin. The same principle is involved in Paul's saying in 2 Cor. 5:21 that God made Christ who knew no sin to become sin for us, that we might become the righteousness of God in him. God treated Christ as a sinner in order that we might be treated as righteous in him. Again, Peter says that Christ himself bore our sins in his own body on the tree in order that we, having died to sins, might live unto righteousness (1 Pet. 2:24).

The analogy of court procedure is carried over into the manner of stating the benefits that come to us in Christ. This is especially true of Paul. This comes out in his speaking of salvation as justification. He teaches that on the basis of what Christ has done for us, when a sinner believes in Christ, God pardons his sins. He acquits the sinner. Justification is a legal term. It is equivalent to a verdict in court in which one is pronounced not guilty when tried for a crime. It is easily seen that this idea of court procedure, bearing sins, justification, and so on is inextricably blended with the idea of sacrifice, now to be discussed. This is true because sacrifice is one of the fundamental provisions of Old Testament law, and also because the New Testament, while showing how Christ and grace transcended law and its requirements, also shows how the requirements of law are met in being transcended.

Another category, then, under which the work of Christ is presented is that of sacrifice. This is so common in the New Testament and in our religious terminology that some explanation might be needed on two points. One point that might need explanation is this. We might think that sacrifice is not one point of view among others from which the work of Christ is presented, but rather is the one all-inclusive category for his work in his suffering and death. We are so accustomed to speak of the death of Christ as his sacrifice that we might be inclined to make the category of sacrifice the one and only category under which his death should be subsumed. But this is hardly the case. When his death is spoken of as the payment of a debt that we owe or as a ransom, this is not directly sacrificial language. We glide from one of these categories to the other so constantly and so easily that we are hardly conscious that we are going from one form of thought to another.

Another point needing clarification is this. Some might be inclined to deny that sacrifice as applied to the work of Christ is an analogy. We are so accustomed to think of Christ's offering of himself to God for us as the one and only sacrifice for sin that we forget when this language is used in the New Testament that back of this language is the whole elaborate system of sacrifices found in the Old Testament. This comes out quite clearly in the book of Hebrews. This book has for its main purpose to show that Christ is our one unchanging and eternal High Priest and the one all-sufficient offering for our sins. But from the standpoint of the Jews and the Old Testament, Jesus was not a literal priest. The priests of Judaism came from the tribe of Levi. Jesus was from the tribe of Judah. Their offerings were of various kinds, but the ones that this author dwells on were mainly animals whose blood was offered for the sins of the people.

This author tells us that the function of a priest was to offer gifts and sacrifices for sins. But it is the sacrifices for sins that he dwells on in his discussion. He reminds us that the bloody sacrifices offered by the Levitical priests did not satisfy the consciences of the worshippers. These sacrifices did not bring to the people the consciousness of sins forgiven and thus bring

assurance of being admitted into the presence of God. Jesus did remove consciousness of the condemnation of sin and brought assurance of being admitted to the presence of God. Thus we realize in him what the sacrifices of the Old Testament were meant to give but failed to give.

Another form under which Christ and his saving work are presented is that of a free and costly gift expressing to us the love of God. Here John 3:16 stands out like a great mountain peak among scripture texts.

After this somewhat hasty and altogether inadequate presentation of the forms under which Christ and his saving work were presented in the New Testament, we come back to a consideration of theories of atonement. Consider for a minute how these theories were constructed.

Most theories of atonement have arisen in the following manner. Certain passages of scripture have been taken as the basis for the theory. These passages have been emphasized, sometimes exaggerated, even perverted in their interpretation. Other passages have been interpreted or misinterpreted in the light of these passages. Oftentimes these passages have been seen through the light of the prepossessions of the formulator or formulators of the theory. The passages that were made the basis of the theory were treated as literal rather than as analogies. The analogy was pressed where it did not apply. Certain "logical consequences" were deduced as essential features of the theory and scriptural authority was claimed for them, and the theory was taught as being the undoubted meaning of the cross of Christ in relation to our salvation and Christian life.

Let us notice now a few examples of theories thus formed. A good example is what is called the ransom to the devil theory. We have noted above the idea set forth in the New Testament that what Christ did for us is represented as a ransom price paid for our deliverance. One of the clearest statements of this idea is the one by Jesus found in Mark 10:45. There he says that the Son of Man came not to be served but to serve, and to give his life a ransom for many.

Scattered through the first thousand years or so of Christian history there were men, some of them men of the greatest ability, like Origen and Augustine, who represented the death of Christ as a ransom paid to the devil. Sometimes this idea of a ransom to the devil is presented by historians as if it were the exclusive point of view or controlling theory for this long period. My observation is that such an interpretation is incorrect. I find men like Athanasius using language that sounds very much like the penal theory. As a matter of fact, there were quite a variety of ways of representing the saving significance of the death of Christ during this period. Among them, however, was this idea of a ransom paid to the devil. Following out the idea that a ransom must be paid to some one, it was said that the ransom was paid to the devil, some holding that when man voluntarily sinned he brought about a situation in which the devil acquired a right over man and God bought off the devil's claim by offering him the soul of Christ in death instead of the souls of men.

Here we see the absurd results of literalizing a figure of speech and pursuing the logical consequences to the bitter end. Argument based on analogy is always liable to be misleading and needs to be checked with the greatest of care.

Perhaps a better example of the evil results of the wrong method that we are discussing is to be found in the penal theory. This theory is still in large circles the prevailing theory of the atonement. It came about as the result of two things. One was the literalizing of those passages in which Christ is represented as bearing our sins. The other was the application to these passages of the rigors of logic. In this way Christ was regarded as literally bearing the punishment of our sins. He became our substitute. The principles of reasoning followed by the advocates of the theory required that he should suffer in quality and quantity exactly what we would have suffered if he had not taken our place. So they said he endured the wrath of God against our sins. He suffered the pangs of hell. He was banished from the divine presence. Not only so; he died only for the elect. He suffered only for those who will be saved. In this way we get a limited atonement, not a universal one.

There is perhaps not a better example in the history of theology of the dangers of abstract thinking than this doctrine furnishes.

In the first place, it takes such passages as Mark 10:45, Romans 3:24-26, Gal. 3:13, 2 Cor. 5:21, and seeks to get a complete theory of atonement out of these. We find in the New Testament these and other like passages, to be sure, but we also find other and varied ways of presenting the saving work of Christ. A theory of atonement is a single point of view from which all the facts can be viewed in their relations. As we saw above, there is no one single point of view from which all the facts in this field can be seen. The writers of the New Testament saw Christ and his saving work from many points of view. There is unity in the New Testament, but it is not the unity of a rigidly fixed system. It is the unity of a spiritual movement centering in Christ and his work for men. It is not the unity of a logical system of truth. It is the unity of truth that transcends the categories of logic. In his book on *The Paradoxes of Jesus*, Dr. Sockman has said: "Jesus did not outrage reason; he outran it."[1] This might be said of the New Testament as a whole. And there is no place where it applies more specifically than it does with regard to this question of the meaning of his death. In fact, the cross is the supreme paradox of the New Testament and of all history. Paul reminds us that the cross is to the Jews a stumblingblock and to the Greeks foolishness. It seemed to be the supreme exhibition of weakness and of failure when Jesus, who claimed to be the Messiah of Israel, was stretched upon a Roman cross and executed after the manner of a criminal. But this supreme exhibition of weakness and failure was the entrance into human life of the supreme wisdom and power of God. Through the cross sin and death were overcome. And this victory was on a cosmic scale and became the basis for all future victories over sin and evil. Jesus said to his disciples: "Be of good cheer; I have overcome the world" (John 16:33). In his First Epistle (5:4), John says: "This is the victory that overcame the world, even our faith." All the victories won by Christian faith in human history and experience are

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only the realization and extension of this victory of Jesus on the cross.

From what has been said so far two things are evident. One is that in the New Testament we have no theory of the atonement. Any theory of atonement is a speculative construction on man's part, not a revelation on God's part. This does not mean that in the New Testament the cross is a meaningless event. The writers of the New Testament present the cross as of supreme importance and profound significance for us. But these writers do not try to include the meaning of the cross under any one point of view. They present it, as already indicated, from a number of points of view. They necessarily present it in terms of what men have experienced in life, mainly in analogies. But the cross is so profoundly significant that they do not try to present it under any one set of categories. If they did so, much of its significance would be lost. They rather turn it round and around like a great diamond, that it may flash back its brilliance to us in many shades of beauty.

Another thing that becomes apparent is that there has not been developed in Christian history a theory of atonement that is satisfactory. Every theory that has been developed has had an element of truth in it, but no theory has embraced the full truth of the matter. This can be made evident if we take a glance at these theories.

The ransom to the devil theory brings out the truth that there is a fundamental conflict between holiness and sin, and that this conflict came to its focal and climactic expression in the cross of Christ. This truth is brought out forcibly in the discussions of Aulén in his book, *Christus Victor*, and in Sidney Cave's *The Doctrine of the Work of Christ*. The example theory brings to the front the truth that we should embody the principle of the cross in our lives. Jesus dwells on this in teaching that one becomes his disciple by denying self and taking up the cross to follow him. Paul shows that it is through the cross that we die to sin and live to God and righteousness, while Peter stresses the fact that we should suffer as Christians after the example of Christ. The governmental theory embodies the truth that in this matter God does not act as a private individual, but has in

mind the good of the universe in what he does. The theory of Anselm and the later penal theory embody the truth that God cannot just pass up sin without dealing with it in dead earnest. They show that God cannot save us from sin without doing so in a way that utterly condemns sin. The moral influence theory (or theories) brings out the fact of the love of God. No doctrine of the cross is true that does not make the cross of Christ to be the revelation and effectuation of God's love for lost mankind.

If we conclude that there is no theory of atonement in the New Testament and that no satisfactory theory has been developed in history, what shall we say about the matter? Shall we conclude that the death of Christ on the cross is a meaningless event? Was it an accident of history? Is history itself what Harnack called a wirwarr (hubbub) of blind and meaningless forces without direction or purpose?

I am persuaded that such would not be the proper conclusion. One might more correctly conclude that the apparently meaningless forces of history are being overruled and directed toward a purpose that transcends the aims and purposes of the actors in time that are making history. The cross would suggest that the sin and evil of this world order constitute a real problem for God, but that he is equal to any and every crisis that may arise in time. In principle the solution of every such problem has been achieved in the cross; and in the triumph of the cross in the resurrection of Jesus we have a solid foundation for the faith that evil is on the way to being conquered and righteousness on the way to complete victory in God's universe. Sin is no negative thing, not just the lack of something. It is a positive force; we are in the midst of a real conflict. The conflict has the feel of a real struggle, in which fateful decisions must be made and destiny decided. In God's universe, in which moral law governs, sin is self-defeating and righteousness is destined to triumph.

The cross of Christ is a demonstration of the fact that the mightiest forces in the universe are not material or military in character, but moral and spiritual. The old saying that God is on the side of the heaviest battalions may be true so far as the

immediate situation is concerned, but it is not true so far as ultimate and eternal issues are concerned. As to ultimate issues, God is on the side of the right, and the right trampled underfoot is mightier than the might that tramples it thus underfoot.

Some might be tempted to say that if we do not have a theory of atonement in the New Testament and if no satisfactory theory has been developed that we might as well give up the task as hopeless. So far as working out a theory that completely comprehends the matter, perhaps so. But the matter is not hopeless so far as gaining real insight into the meaning of the cross is concerned. And after all, what we need is moral and spiritual insight into the meaning of the cross, not a complete, logical theory. Intellectual theories can be quite barren and valueless. Insight into the meaning of spiritual realities can be wonderfully helpful. Spiritual insight is what the New Testament gives us, not an intellectual theory. An ounce of spiritual insight is worth tons of theory.

An Introduction to Emil Brunner

Dale Moody
Southern Baptist Theological Seminary

In the lofty Swiss city of Winterthur the largest locomotives in the world are made, so said patriotic Dr. Emil Brunner during his visit to Southern Baptist Theological Seminary last fall. Pacing the platform and answering questions, drinking water to "blow steam," as he put it, one could not resist the analogy. For the famous Swiss theologian, born in Winterthur, December 23, 1889, is a human locomotive, a strong personality with a mind sharp as steel and driven by the power of deep emotion.

The most intimate moment of his visit came in answer to a question as to how he became "a dialectical theologian." After explaining that the German School of dialectical theology, represented by Rudolf Bultmann and Friedrich Gogarten, is to be distinguished from the Swiss School of which he, Karl Barth, and the famous Swiss preacher Edward Thurneysen are the chief figures, Dr. Brunner went back to the very roots of his life. "I am deeply rooted in the Swiss soil," he quipped, "for my people lived as farmers in the canton of Zürich for centuries." His father, however, was a teacher of Bible in the public schools, and he performed his task so well that Jews and Catholics did not object. "That you do not do in America," he added, "because you are a Christian country!" His mother was a devout woman, who, he declared, taught him the sense of the reality of God by the time he was three years of age.

By this time his parents moved to Zürich, and here, at the age of four, he first saw Christoph Blumhardt (1842-1919), son of the famous Johann Christoph Blumhardt (1805-1880) and leader of Social Democracy. The elder Blumhardt, preaching in Swabian pietistic circles, had witnessed the workings of the living God in such power that the story reads like the New Testament. This belief in the working of God here and now continued in the son, who threw off pietistic mannerisms and threw himself boldly into the redemption of man and the material world. This spirit of these great men, who combined spiritual power and social passion, Brunner confessed, is at "the very roots of my life." Then, while Brunner was in high school, he

came to know Hermann Kutter, another leader of religious socialism and whose niece Brunner later married. Kutter was a great philosopher and scholar who read Plato and the Church Fathers in the original languages, although he was a preacher at New Minster. Under Kutter the young Brunner was catechized, and the white-haired veteran paused in emotion as he said: "He was the greatest man I have ever met in my life." Then he went on to explain that when he heard the great man preach he knew he was "in the presence of the living God." Some of this power the English reader feels in reading Kutter's classic, *They Must* (1904). The founder of religious Socialism in Europe, however, was Leonhard Ragaz, Brunner's Professor of Systematic Theology in Zürich. "He was our Rauschenbusch—plus Carlyle," Dr. Brunner beamed, "and he taught me more than all my liberal teachers combined." This conviction of the living presence of God still lives in Brunner. Apart from God there is no personal or social regeneration. Because of this Brunner denounces Nazism and Communism and "all other forms of totalitarianism" in burning indignation. Over against these impersonal systems he places personality and community life. "Personality," he declares, "is to be affirmed, not adjusted!"

After graduation from Zürich and some study in Berlin, the German-speaking Brunner taught French in a boys' school in England so that he could study English! The fact that he is master of all three languages has kept him in touch with most of the theological movements in the Christian world. His English is perfect, and he still speaks with a British accent! He left England when World War I made it necessary for him to become a soldier in the Swiss army. After this he was pastor for eight and one half years in Obstalden, and here he really discovered St. Paul and Soren Kierkegaard. The fact that he wrote a Pauline dialogue indicates his absorption in Paul; and the Danish Socrates, as Kierkegaard has been called, he still declares to be "the greatest Christian thinker of modern times." In 1917 he first saw Karl Barth and Edward Thurneysen, and, while the three "evangelized together," he had his first argument with Barth! "Our differences," he said, "have never been in substance but in method. Barth is a dogmatic churchman, and I am the apologetic missionary." But he hastened to pay

tribute to Barth as "the renovator of our theology," and he defended himself by saying that he wrote the first line about Karl Barth in a review of Barth's *Epistle to the Romans*, a "watershed in modern theology." These young "crisis theologians" broke into prominence when the "idea of progress" went out during the First World War.

The rest of the story is reflected in the many writings of Brunner, which fill a shelf three feet long! To St. Paul, Christian Socialism, and Kierkegaard, Brunner has added Irenaeus and Augustine, Luther and Calvin, and the Continental personalists. Kant and Heidegger have influenced him in a negative way and Overbeck and Bultmann more positively. Three general periods may be distinguished in his writings. Here they are characterized as: (1) the period of criticism in which Brunner searches out the weakness of modern theology, (2) the period of conflict in which he goes beyond Barth and the Oxford Group, and (3) the period of personalism in which Brunner comes into his own.

1. *The period of criticism* (1914-1928). When Brunner published his doctoral dissertation, *Symbolism and Religious Knowledge* (1914), he declared that scholasticism is not confined to the Middle Ages but that a false intellectualism had been fatal to philosophical and theological thought from Kant to Bergson. He does not suggest that knowledge is to be disregarded, as if this would remove the intellectualistic schematism, but that it is necessary to turn to "a deeper source of knowledge."[1] In an address at the *Aarauer Studentenkonferenz* in 1919 Brunner was very sharp in his criticisms of the impersonal elements in modern civilization. Personality, as understood in the gospel of Christ, is crushed.[2] The following year Brunner was a student in Union Theological Seminary in New York, at that time the lamp of liberalism. Such teachers as Eugene W. Lyman impressed him with their solid learning, but there was little affinity of thought. The past of America seems to have interested Brunner most, for on his return to Switzerland he published a beautiful tribute called *The Memorable History of the Mayflower Pilgrim Fathers*.[3] But soon Brunner started on his pilgrimage to personalism in a book called *Experience, Knowledge and Faith*. The system builders have brought

experience and knowledge together apart from faith, and, on the basis of a philosophy of identity, they have escaped the need of a Mediator. These abstract systems, having attained a finished product, have ruled out the Spirit and faith. He charges:

> The idea of God as God, the system of thought as the subject of faith, the catechism, the mechanical capability of being taught, the finished system, the dogma—that is the necessary result of that putrefaction and stiffness.[4]

Standing before the crisis, between a bygone age and the future, it becomes clear to him that there is no way but — forward.

He became a *privatdozent* in 1922 in the University of Zürich, presenting as his *Habilitations Vorlesung* another criticism of intellectualism, *The Limits of Humanity*. Against the background of Paul Natorp's *Religion within the Limits of Humanity* (*Religion innerhalb der Grenzen der Humanität*), the outline for the relation between revelation and reason, transcendence and immanence is given. Natorp had confined his religious philosophy to the realm of the immanent, but Brunner in his criticism thinks that there is a transcendent sphere, as manifested in the collapse of culture and civilization in World War I, that limits humanity. The absolute which calls a halt to humanity and which is "the crisis of the human situation, the ground of need is God."[5] At this point the evangelical faith of the Reformation is oriented.

In 1924, at the age of thirty-five, he became Professor of Systematic and Practical Theology in Zürich, and to celebrate the occasion Brunner fired a big gun at the idol of modern theology, Friedrich Schleiermacher, when he published *Mysticism and the Word*, a monumental criticism of the attempt to substitute religious experience for revelation. Brunner claimed that Schleiermacher's philosophy of identity that made the product of the religious consciousness and that of speculative rationalism the same removed the need of the Word of God.[6] Like Goethe and romanticism Schleiermacher thought: "Feeling is all, name is sound and smoke"; on the other hand, Luther had said: "The Word is the first principle." Between the two one must choose,

"Either mysticism or the Word."[7] Truth faith, instead of dependence on one's deepest feelings, is obedience to the Word "that is given in the miracle of revelation of Jesus Christ."[8] This critical crusade is continued in a triad of small writings: *Philosophy and Revelation*, *Reformation and Romanticism*, and *The Absoluteness of Jesus*. The first writing contains Brunner's inaugural address to the University of Zürich, January 17, 1925, on "Revelation as the Ground and Subject of Theology," and an essay on the boundary between theology and philosophy called "Gnosis and Faith." The address charges again that modern man has fallen into a superficial trust of reason, but he does not ask himself the meaning of any activity of which mental activity is only one.[9] He remains on the surface of life and avoids the problem of personal decision, and yet this problem is at the very heart of his philosophy and science.[10] The essay criticizes the faith of modern man in reason when he has not asked whether reason is any way to reach God.[11] The second writing is an address delivered at the conference of the Luther Society, July 28, 1925. The Reformation understanding of revelation is contrasted with the exclusive emphasis on feeling in romanticism. He says:

> Romanticism is essentially a world view and transfiguration. Reformation faith however is revelation, hope, and at the same time a will to a new world. For this reason the Reformation has become a world-shaking force, while romanticism is still only a significant and very important topic of the day.[12]

The third little writing is a clear and concise statement of the relation between special revelation and the general forms of human consciousness. *The Limits of Humanity* and *The Absoluteness of Jesus* along with *Mysticism and the Word* should be translated. They are the best among these early writings of Brunner and basic for a clear grasp of his theology.

Some friendly criticism, especially from Barth, turned Brunner toward a more constructive point of view in the next writings, but they are still basically a criticism of modern theology. The *Philosophy of Religion* is "prolegomena" to *The Mediator*, and the two books appear at the same time (1927). The first book

attempts to relate revelation to reason, religious experience, history of religion, and the Bible in a more thorough way than Brunner had done before. He declares:

> To philosophize is to reflect on the mental grounds with the assumption that ultimate validity belongs to the complex of grounds and consequences developed by natural reason. Christian faith on the other hand involves recognizing that this complex has been broken into by revelation.[13]

The Mediator clarifies what Brunner means by this breaking into the complex of grounds in natural reason. He does this by a drastic distinction between general and special revelation. Special revelation is the characteristic of all popular living religions. By "popular" religions Brunner means the historical and social religions. Opposed to the special revelation of popular religions is the general revelation of philosophical religion that speaks of an "essence of religion" which shines through the various forms. To special revelation concreteness is essential, but to general revelation concreteness is accidental. Now Christian revelation is much nearer popular religion because it is concrete, i. e. the historical revelation of Jesus Christ, but it differs from popular religion because the revelation is characterized by uniqueness (*Einmaligkeit*). "The Incarnation of the Word is in its very essence a unique event," Brunner declares, "and this Incarnate Word can only be one, or it is nothing at all."[14] So the Christian revelation differs from philosophical religion because it is concrete and from popular religion because it is unique. It comes from "out of this world" into this world by a miracle of revelation that has been forgotten in modern theology in which there has been an obliteration of the distinction between general and special revelation. There are a few objectionable features to this great book, but there are few books on the person and work of Jesus Christ that can favorably compare with it in insight and power. Indeed Brunner has remarked that he now would put his emphasis on the work of Christ rather than on the being of Christ.[15] These changes will no doubt appear in his forthcoming *Dogmatik*.

2. The Period of conflict (1928-1937). Soon after the publication of *The Mediator* Brunner accepted the invitation to lecture

in the autumn of 1928, on the Foundation of the Swander Lectureship in the Theological Seminary of the Reformed Church in the United States, located at Lancaster, Pennsylvania. In less than a decade Brunner had become a famous theologian, and now he returns to America. These lectures[16] are a popular survey of Brunner's theology. On his return to Europe he lectured, mainly on ethics,[17] in various universities in Holland in the autumn of 1929. Again, in the spring of 1931, he delivered lectures, which are in substance about the same as his Swander lectures, in London, Glasgow, and Edinburgh.

But during these days of popularity a period of conflict was beginning. About 1929, Brunner began to proclaim openly "the other task of theology," and Karl Barth became impatient.[18] This finally led to a complete break between the two Swiss theologians. A second conflict came with his opposition to the Oxford Group, but this soon ended with Brunner becoming "the theologian of the Oxford Group." The close of this period of conflict found Brunner's solution to his problem clarified and ready for consolidation.

(1) *The conflict with Barth.* After his return from America, Brunner had written an article, in 1929, on *The Other Task of Theology.*[19] Following Pascal and Kierkegaard, who found in human consciousness a point of contact for the gospel, Brunner argues that the other task of theology is anthropology. The first task, to be sure, is to make the message of the gospel known; but the gospel is not preached in a vacuum. The Word is preached to the self-conscious human being, and it is the task of theology to relate revelation to this human consciousness. A lecture,[20] *On the Orders of God*, February 3, 1929, boldly grounded Christian ethics in the orders of creation and presented the problem of natural theology along with the general consciousness of man.

Brunner's most widely discussed book came as a comprehensive elaboration of the principle set forth in his lecture in 1929. The title, *The Commandment and the Orders*,[21] indicates the problem set for ethics, i. e. the relation of the command of God to the natural orders of society. Up to this point liberal theologians had lamented the lack of ethics in the dialectical

theology,[22] and Brunner himself had felt concern about this situation.

> It may seem an audacious statement, though it would not be difficult to prove its veracity, that since the time of the Reformation, no single work on *ethics* has been produced which makes the Evangelical faith its centre. It was only in the course of my work, as I began to seek for help and counsel from others, that this amazing fact became clear to me.[23]

The foundation for Christian ethics is found in the Christian doctrine of the orders of creation (Schöpfungsordnungen), which Brunner defines in the following way:

> By this we mean those existing facts of human corporate life which lie at the root of all historical life as unalterable presuppositions, which, although their historical forms may vary, are unalterable in their fundamental structure, and, at the same time, relate and unite men to one another in a definite way.[24]

If God speaks to man through the natural orders, then the immanence of God in the spirit of man and in nature is a problem with which the Christian revelation is confronted.

On the Orders of God and *The Commandment and the Orders* had emphasized the natural orders, while *The Other Task of Theology* stressed the consciousness of man. Both of these confront special revelation with the problem of general revelation. In a fourth writing,[25] *The Question of the Point of Contact in Theology*, Brunner takes up again the problem of the relation of the gospel to the mind of natural man. Theological anthropology, necessary as it is for a complete understanding of man, does not exclude man's natural knowledge of himself in a philosophical anthropology. Similarly, the special revelation that descends into the consciousness of man, with his language and culture, finds a point of contact. This knowledge is not genuine knowledge of the true God, but it is necessary as a point of contact to make the Word of God meaningful. Discontinuity and continuity must be related. How is this possible? Brunner answers this question by the distinction between formal personality (*persona quod*) and material personality (*persona quid*).

By the principle of continuity in the formal personality man recognizes himself before and after the acceptance of the gospel. The formal personality is then the capacity for perception and the point of contact for the gospel. But, since pure form is never found apart from some matter, there is some content to the knowledge of God before the revelation of God in Christ. It is our task to keep in balance the material and the formal, the gospel and the law, redemption and creation, theology and philosophy, transcendence and immanence, special and general revelation, discontinuity and continuity; but, as Brunner is careful to emphasize, "that continuity stands therefore in the service of this discontinuity."[26] Man's distinction from the rest of creation, the formal *imago dei*, a natural knowledge of God are apart from special revelation; but this natural knowledge of God is the knowledge of a God of wrath.[27]

All the while Barth had been reading Brunner's arguments and watching the development with interest. While Brunner was trying to bridge the gulf between dialecticism and the consciousness of theologians, Barth, under repeated criticisms, sought to make the gulf deeper.[28] In an article on *Fate and Idea in Theology*[29] Barth rejected all polarity between philosophy and theology; all such contact is a dialectical tension between givenness and non-givenness. In another article, *Theology and Present Day Man*,[30] Barth confined theology to one task, with obvious reference to Brunner's article on *The Other Task of Theology*.[31] In a third article on *Theology and Modern Missions*,[32] Barth decried any attempt of the modern missionary to find a point of contact for the preaching of the gospel. The issue is clearly drawn: either Barth who denies any point of contact or Brunner who affirms that there is. It is evident up to this point that the two were filled with mutual suspicion. Barth was first to open the issue. In an article on *The First Commandment as Theological Axiom*,[33] Barth charged that Brunner had lapsed into a Thomistic natural theology.[34] Brunner defended himself in *Nature and Grace*,[35] insisting that God does speak to us through nature, but, through man's sin, the voice of God is not heard in the orders of creation. Brunner does not retreat, but defends the position expounded in *The Question of the Point of Contact in Theology*. The same distinction of categories is

found in man and in nature. Speaking of the formal and the material image of God, he says:

> Formally the image is not in the least infringed upon; whether he is sinful or not, man is a responsible subject. Materially the image is completely lost, for man is through and through a sinner and there is nothing in him that is not stained by sin.[36]

In this same pattern a distinction is made between the objective and subjective senses of *natürlich* in natural theology. The objective-divine sense is the knowledge of God made known through his continuing powers for revelation (Offenbarungsmätigkeit); the subjective-human-sinful sense has reference to man's rational constructs of natural laws.[37] God reveals himself in an objective manner in the order of creation, but "sin darkens the sight of man in such a manner that in the place of God he knows and fancies gods (*Stelle Gottes Götter*).[38] But there is a revelation of God in nature and man, and "it is the task of our theological generation to find its way back to a sound natural theology."[39]

This was too much for Barth. In an explosive outburst of theological anger he denounced Brunner with verbal assault and battery. His answer to Brunner was a curt and caustic "*NO*"[40] To teach that man, despite his sin, has a "susceptibility to the Word of God" (*Wortempfänglichkeit*) or "verbi-competence" (*Wortmächtigkeit*) or "addressability" (*Ansprechbarkeit*) and that man himself is a "word-respective being" (*Wortemfängliches Wesen*) by virtue of his remaining a subjective self is a denial of the Reformation doctrine of salvation by grace alone (*sola gratia*).[41] The subjective point of contact (*Anknüpfungspunkt*) is created anew by grace. Brunner has endowed man with a capacity that renders the doctrine of total depravity meaningless.

But Brunner is not willing to limit our knowledge of God to special revelation. Where Barth rejects the idea of the image as a formal potentiality for God Brunner retains it; where Barth speaks of a special revelation alone, Brunner affirms a general revelation in nature and man; Barth knows of saving grace, but Brunner finds sustaining grace (*Erhaltungsgnade*) also; Brunner finds natural ordinances while Barth does not; Barth

believes in faith alone (*sola fides*), but Brunner finds a point of contact between faith and reason; with Brunner the new creation is a consummation of the old, but with Barth the new creation is miracle. The cleavage is complete. They were never able to "bury the hatchet," so the battle still goes on.[42]

(2) *The encounter with the Oxford Group.* Brunner's connection with Frank Buchman and the Oxford Group Movement only accentuated Barth's antipathy for his theological opponent. Barth's charge that what Brunner once persecuted he now preaches is in a measure true, for that is most evident when *Experience, Knowledge and Faith* and *Mysticism and the Word* are compared with *Man in Revolt.*

The first contact that Brunner had with the Oxford Group was when he came to lecture at Princeton and found both faculty and students deeply stirred by the spiritual experiences of guidance and confession of sin and the consequent turn toward honesty and purity.[43] With great energy he denounced this "error of Methodism" which talked about conversion as if it "were the process by which a sinful man is actually transformed into a Christian man!" This "vitiating influence upon orthodox thinking," he thought could only result from a "deplorable misunderstanding" of Romans VII and VIII as two different stages of the Christian life.[44] It turned people fromthe Word of God to religious experience.

> Therefore faith must cling solely to the Word, but not to experience. Experience comes of faith, but faith never comes of experience. The principle of the Christian life is not experience but the Word of God, which can only be believed and cannot be experienced.[45]

But still Brunner is able to speak of "the new birth" and "the change of heart,"[46] even though he does not give an explanation as to how he is able to do this. It is hardly consistent with his criticisms of religious experience, especially in his early writings. The second contact came two years later, in 1931, when Brunner came to lecture at King's College in the University of London. Already in Switzerland he had heard how the Oxford awakening had turned a great university to a living faith and a life of prayer, but now he saw what the movement really meant. At the close of one of his evening lectures a romantic, solitary, feminine

looking youth invited him to a Group party on the spacious premises of a countess. This revival activity of a salvation army in the proletarian city hall he could endure, but a salvation army in a salon was to much for his Swiss heart. His awakened interest in the movement was extinguished.[47] Yet in a certain sense Brunner had "invited himself," if the printed lectures indicate what he said at King's College. He proclaimed, in the spirit of Kierkegaard, that faith is a *passion*, in which man's whole existence is turned in conversion and regeneration.

> That is why faith is a *suffering*, comparable to the spark which flashes from the flint when struck by the steel. It means a shaking of the whole existence which can be compared only to what we call passion. In fact, it is a curiously mixed passion or suffering; it is even, as the classical Christian expression puts it, a death—the death of the old self, autonomous Ego. And at the same time it is a joy, the joy of a prisoner freed from chains and dungeon who is recalled home from exile, the joy of the prince called back to human life from being under a spell; it is the resurrection of the new Ego.[48]

The third contact came when the movement reached Switzerland. Reports that came from Geneva were favorable, and Brunner was impressed. When it stirred Zürich he finally faced the implications of the movement and eventually attended a house party in Ermatinger.[49] Then he saw in the movement possibilities of a renewal of the Church and a question which the church must face.[50] His acceptance and defense of the movement was not uncritical, for he saw much nonsense and superficiality in the actual practice of guidance.[51] But it showed itself to him to be the most hopeful sign of a revival of the church that had failed to satisfy the hunger and thirst of the masses for the bread of life.[52] Whatever the merits of the movement may be, it is abundantly evident that it turned Brunner from his early assertions that made revelation and religious experience mutually exclusive.

The new interest stimulated by the Oxford Group is manifested in both the spiritual and practical aspects. The spiritual interest appears most definitely in his three lectures.[53] in the University of Copenhagen in September of 1934. The triune God works in three dimensions of human existence: the past

work of faith, the present work of love, and the future work of hope. The practical interest appears in his popular work, Our Faith,[54] which, in an attempt to awaken the spiritual interest of the common man, has been translated into many languages. He says:

> A new hunger for the Word of God is passing through the world—the English-speaking world no less than Europe and the East. The Word of God is the one thing which is able to unite East and West, the whole dismembered mankind, and to reshape it into one big family of nations.[55]

In the belief that the Group had great value in reviving the Church, Brunner, in 1936, indicated the relation between the two in his writing on *The Church and the Oxford Group*.[56] He declared that Protestant theology, in its emphasis on the invincibility of sin, was in danger of neglecting the *living* God. The prophetic and kingly office "must not be hidden behind the witness to the Lord *who* died for us."[57] And this means that experience has a vital peace in theology.

> The New Testament teaches no perfectionism in sanctification, but it *does* teach that the Christian does not only *believe* that he is renewed in Jesus Christ, but that he experiences this renewal and purification as a progressive reality in such a way that others can bear witness to this as a recognizable fact. . . .[58]

And again Brunner says:

> The error of the "theology of Experience" is not that it holds experience in high esteem but that it grounds faith on experience. According to the New Testament teaching, faith creates experience and not the contrary. But faith *does create* this experience, this new thing which is to be perceived in experience. He who teaches otherwise does not remain in the tradition of the New Testament.[59]

The primacy of faith Brunner never renounces. Theology, ethics, experience, all three, grow out of faith; but to say that "faith does create this experience" is a different emphasis from the Brunner of the first American lectures who said the Word of God "can only be believed and cannot be experienced."[60] But the climax and most conspicious evidence of a complete breach

with Barth, under the influence of the Oxford Group, on the possibilities of a Christian anthropology and of relating revelation to human experience is manifested in his fourth large book, the monumental *Man in Revolt*.[61] Here faith and experience become so closely related that he says the Bible teaches no other faith than that which is experience, i. e. "a real meeting with the real God."[62] The Word of God lays claim on man only as he recognizes his actual state in his experience.[63] But again he retains the belief that faith is the basis of experience.

> Faith is not based upon experience, but upon the Word of God alone, upon Jesus Christ, and the promise of grace which runs counter to all experience. But this being "based upon" the Word, in the sense of being apprehended by the Word, and saying "Yes" to the Word, this faith is certainly also experience, experience of the Holy Spirit.[64]

The Christian message, rather than evading this experience of reality, actually seeks it. Genuine faith becomes experience for it must be "my" faith, i. e. "the faith of the heart, no mere intellectual belief — otherwise it is merely theory."[65] Thus faith and experience are identical, and to controvert Christian doctrine the critic must do so from "the point of view of experience."[66] The suspicion that Brunner has been making amends for his severe criticisms of experience in his early writingss is confirmed by his own confession.

> For the grave injustice which undoubtedly has been done Pietism during the past twenty years, I feel it a duty, as one of those more or less responsible, to make some amends. It is precisely we—the group of "dialectic" theologians who several years back still enjoyed some unity in being fellow combatants—who have every reason to remember Pietism with the highest gratitude.[67]

This is not a diametrical change, but it is decidedly, "some amends." He has criticised religious experience less and less until he has made peace between revelation and faith on the one hand and religious experience on the other.[68]

3. *The period of personalism* (1937-——). While Reformed theology was experiencing a renewal under Barth and Brunner in Switzerland, Lutheran theology, especially in Sweden, also

was passing through a great transition. Brunner was invited to deliver the famous Olaus Petri lectures in the University of Upsala. The lectures, no doubt, mark the most significant transition in Brunner's development. Until then he had been fighting a battle on two fronts, one against the false subjectivism of modernism and the other against the false objectivism of orthodoxy; but now a permanent "break-through," into the dimension of the personal, is made. Professor Arvid Runestain of Upsala had made the suggestion that "the relation between the objective and the subjective in the Christian faith" be made the theme of the lectures, and Brunner found this the point for which he has been grasping. He reports:

> This theme has proved to be an extremely valuable starting point for reflection about the Biblical concept of truth-reflection which led to the insight, important alike for theology and the practical work of the Church, that our understanding of the message of salvation and also of the Church's task is still burdened with the Subject-Object antithesis which originated in Greek philosophy. The Biblical conception of truth is: truth as encountered (*Wahrheit als Begegnung*).[69]

This new approach is applied to the doctrine and practice of the Church with such astonishing results that Brunner himself declares that, if his thesis is correct, "then indeed much of our thinking and action in the Church must be different from what we have been accustomed to for centuries."[70] This slender volume, read by the undiscerning as just another book, is very likely to become a turning point in the interpretation of truth.

One year after these lectures were delivered, primarily to escape from the old controversies with Barth and above all the Oxford Group, Brunner came to Princeton to teach. But here the old fundamentalist controversy in the Presbyterian Church turned out to be as intolerable as the conditions from which he had fled. So the next year, with World War II bursting on Europe, he returned to his beloved Zürich. The trying days of war were filled with practical preaching and renewed efforts to apply the Christian faith to the social order, especially to the peculiar problems presented by war. But all along he was finding time to follow through the theme of his Upsala lectures.

Revelation and Reason[71] was the first result. Here he returns to justify his conflict with Barth by elaborating a thesis that distinguishes between natural theology, revelation in the creation, and historical revelation. Natural theology is the Catholic doctrine which teaches that man in his sin and independent of revelation comes to a valid knowledge of God. This, he declares, is what Barth condemns as a "side line" in the Bible, because the main line is historical revelation. This "timeless abstract truth of a natural revelation of God," which one dares to speak "in a low voice and without authority," Brunner joins Barth in condemning. Man has no relation "to God in the cosmos," but there is a relation between the personal God and man in his sin. That is why man is a sinner: he has rejected the revelation in the creation. Brunner argues that the Bible says:

> Man is a culpable sinner because he rejects the revelation in the Creation which God gives him; because he "holds down the primal truth in unrighteousness"; and because, in his madness, he transforms that which the Creator reveals into the form of idols. Of himself he can no more perceive this sin than, as a result of sin, he can truly know the revelation in the Creation. It is only through the historical revelation that man comes to perceive both the revelation in the Creation and his sin, which, for this reason, is without excuse.[72]

So Brunner insists that he is not expounding a "testimony catechized out of the heathen," as Barth charges, but insisting on the Biblical doctrine of revelation in creation that furnishes a foundation for human responsibility for sin. Two years later, in his *Justice*,[73] Brunner tests his thesis by applying it to the problems of the social order.

The Divine-Human Encounter blazed a trail for a complete rethinking of the Christian faith in the light of the principle of "truth as encounter," but this work was delayed until 1946, when the first volume of a four volume systematic theology appeared under the title *The Christian Doctrine of God*.[74] The task of dogmatics, Brunner thinks, is to sustain contemporaneity by ever translating the Christian revelation into the "alphabet" of the times. According to this rule, no system of doctrine, past, present, or future, is a final statement of the Christian faith. The task of future theology is to continue this trans-

formation of doctrine, as it is our task to make dogmatics "a mediator in between worldly science and a supra-worldly testimony of faith."[75] By this method the Christian revelation can live in and give life to any scientific world view that the future holds. Here Brunner stands today planning to attempt the translation, philosophically and theologically, for himself, for the Christian community, and for the world to which the Church must preach her missionary message.[76]

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The Revised Standard Version of the New Testament

A Review: Continued

Professor George W. Paschal
Wake Forest College,
Wake Forest, N. C.

Another characteristic change made by the revisers is seen in their rendering of the words of Jesus in Matthew 8:12, and six other places: "There men will weep and gnash their teeth," borrowed from Moffatt except for "weep" in place of "wail." The Authorized Version has: "There shall be weeping and gnashing of teeth." The exact literal translation is that of the Bible Union Version; "there will be *the* weeping and *the* gnashing of teeth." The article is also retained by the Revised Version and Weymouth, and strongly defended by the latter, who says: "Weeping and gnashing of teeth in this life are but child's play: there will be *the* weeping and *the* gnashing." Possibly the revisers, thinking the article superfluous, hoped to get rid of troubling about it by adopting Moffatt's rendering. Unfortunately, however, they get into new trouble. Did Jesus mean that it will be only men who will weep and gnash their teeth? And sometimes Jesus applied the saying to just one man, as in the case of the improperly dressed man at the feast. Or do the revisers suppose that this unfortunate landed among others who like himself did not have wedding garments? None of these questions arise if we translate Jesus' words as they stand.

In the Sermon on the Mount, the Revision shows numerous other characteristic changes from the renderings of older versions. Typical is its rendering of Matthew 7.13-14, which reads:

> "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."

For ready comparison, I give the reading of the Revised Version of 1881:

> "Enter ye by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate and straitened the way, that leads unto life, and few be they that find it."

By using "easy" in place of "broad," and "hard" in place of "straitened", the revisers have changed the pictures of the two ways (streets) as they were in the mind of Jesus and as he intended should be in the minds of his hearers. If he had wished to speak of "easy" and "hard" ways (streets) there were Greek words at hand with these meanings, and often applied to ways and roads. For instance, in the beginning of Plato's *Republic*, "Socrates" uses both in one sentence, when he asks the aged "Cephalus" whether the way of life over which he had come was "rough and hard or smooth and easy," with clear reference to the character of the surface of the road. Jesus, however, was obviously speaking not of the surface of the ways but of the width of the one and the narrowness of the other, a fact recognized in all other versions. The picture is of city or town streets, the one entered by a wide gate and "broadspaced" as the Greek has it, and with throngs of people in it, and the other entered by a narrow gate, and into a way which was "straitened" (Revised Version), "close" (Moffatt), "contracted" (Weymouth), all used because the word "strait" of the authorized Version has become all but obsolete as a synonym of "narrow." The Greek word means crushed together or compressed or straitened and is fittingly used to describe a street which, like railroad tracks, narrows in perspective and is possibly impinged upon by buildings on either side. Jesus was speaking of gates and streets which he may well have seen, some wide, some narrow, and he said "wide" and he said "narrow." To disregard this fact in a translation is to take the point out of his teachings.

In this passage is another characteristic of the Revision—the disregard of the emphasis effected by the order of the words. It is hardly necessary to call attention to the fact that in English as well as in other languages the meaning of a sentence is often determined by the emphasis put on even one word, which is often

effected by the irregular placing of the word in the sentence, as in Shakespeare's "Sweet are the uses of adversity." Exactly the same order is seen in "Wide is the gate and broad is the way," the order of the original and of all the other versions except the Revision, with its flat and unemphatic rendering, "The gate is wide," etc. Many instances might be given of such changes, whereby the revisers have robbed their sentences of their proper emphasis and force and of a part of their meaning. Not always, however, have the revisers failed to use the emphatic order. They retain it in the Beatitudes. And though not strictly in place here, to be mentioned with gratitude is their retention of the word "blessed" also. The story is told that their decision for "blessed" rather than "happy" was due to the fact that "blessed" was favored by a great majority of the teachers of the Bible in our colleges whose opinions were sought even though the attainments of most of them in Greek are limited. It should have been sufficient that "blessed" means more than "happy"—it has a suggestion of happiness like that of heaven, and has had from Homer down, who first used it in slightly different form as a noun to designate the "Blessed Gods."

In Book I, *Nicomachean Ethics*, chapters VII-X, Aristotle often uses the word translated "blessed" in the "Beatitudes" and always with the sense of "supremely happy," or "blessed," to indicate the state of men of the highest virtue, and he has the phrase "divine and blessed" to describe the prize and end of virtue. The Greeks have a half dozen words meaning "happy," but the one used in the Beatitudes is their best, meaning "happy plus," that is, "blessed." Tyndale, following the original Greek, translated "blessed," and this was continued in the Authorized Version. Strangely enough there was a reversion to "happy" in the Bible Union Version, which perhaps is not unconnected with Dr. A. T. Robertson's rather violent and truly Robertsonian contention for "happy" in his *Word Pictures*, in which he failed to take account of the history of the word.

Here we may call attention to another error, one that crept into English versions of the New Testament from the Vulgate, one of the few of the kind. It is found in the Authorized Version of Matthew 5:15, which reads: "Neither do men light *a* candle, and

put it under *a* bushel, but on *a* candlestick," etc. The original has the definite article before "bushel" and "candlestick," and "the" properly displaces "a" in the Bible Union Version and the Revised Version of 1881, after four hundred years. The error came about in this way. The Latin language has no definite article; hence the Vulgate had none to use in this sentence; Wycliffe translating the Vulgate said "*a* bushel"; Tyndale followed Wycliffe; and the error continued until the last quarter of the nineteenth century. But the revisers, in accord with their contention, *Introduction*, p. 54, that the Revised Version used the definite article too freely, have returned to the old error, and translate: "Nor do men light a lamp and put it under *a* bushel, but on a stand," etc. Here again Jesus was speaking out of his own knowledge of conditions in Galilee. He knew there was only one bushel (a peck measure) in the humble household of Galilee and that this was spoken of as "*the* bushel," a fact insisted upon by Dr. A. T. Robertson. Even today the average farm home in America has only one half-bushel, and when it is needed the command is "Bring me *the* half-bushel."

Another characteristic of the Revision is illustrated in its version of Matthew 4:24, which is: "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other." Here it will be observed that "devoted" has been used in place of "hold to," which is true to the original and has become familiar through more than three centuries' use. The metaphor and imagery are entirely different in the two words "hold to" and "devoted." Historically and in its present use "devoted" has a religious implication, and means "consecrated to a purpose; zealous; devout" (Webster). By using it here the revisers have made Jesus say a thing he did not say, and violated their own canon that a translation should be an accurate rendering of the original.

Likewise, in hundreds of other passages of the Revision the color is changed and the rendering made less accurate by disregarding the imagery of the original. For instance, "respect of persons," and "respecter of persons," exact renderings of the original and found essentially in all other versions that I have examined, have been changed in the Revision to "partiality,"

which, at best, is an interpretation, not a translation, of the Greek. Examples are found in James 2:1,9; Acts 10:34; Romans 2:11; Ephesians 6:9; Luke 20:21; Col. 3:25, in all of which the revisers, often with much ingenuity, fashion their renderings to contain the word "partiality." The renderings of the older versions, "respect of persons" and "respecter of persons" are descriptive and concrete and picturesque, and are often used today. Why the revisers should have gone out of their way to substitute "partiality" for them is hard to conjecture. In the same way the revisers use "genuine" for "unfeigned" in 2 Cor. 6:6 and a half-dozen other places, thus robbing the exhortation of its personal element.

There are many other renderings in the Revision found in the Sermon on the Mount which are interesting, but only a few of them can be mentioned here. All will sympathize with the trouble the revisers had in finding proper adjectives for the trees and fruits in Matthew 7:17, 18. Every farm boy knows that it is not true to say, as the revisers make Jesus say: "Every sound tree bears good fruit, but the bad tree bears evil fruit," for he knows that many very sound apple trees bear only sour apples year after year, and that many a shell of an old apple tree bears only most toothsome apples. After all the efforts to get a good translation here, probably the best is that of the Vulgate—*bona*, *mala*, "good," "bad." The preceding verses, however, make it clear that Jesus was not speaking of different varieties of applies or grapes, but of different kinds of trees in general. We know very well that *good* fruit, like haws, does not grow on dogwoods, and that dogwood berries, edible only for birds, do not grow on haw trees.

Again, many will regret that the revisers in their rendering of the "Parable of the Mustard" represented Jesus as saying that the mustard, when grown, "is the greatest of shrubs." Jesus did not say that; what he did say, as shown in the original, in the Vulgate, in Tyndale, and in all other versions that I have examined, was that the mustard becomes the greatest of all (garden) vegetables, or herbs. "It becomes a tree," but only in size. A shrub, as defined by Webster, is a "woody plant."

If we follow the revisers we must cease to speak of the "Parable of the Tares" and speak of the "Parable of the Weeds," borrowed from Moffatt. "Weeds" is only a generic term; "tares" is specific. In this instance and in others Jesus used specific terms, and in doing so probably he rather than the revisers would be commended by authorities on English style. Whether the tares be darnel or cheat, it was a winter-growing plant, much resembling wheat, a fact which gives point to the parable.

Some radical changes from older versions are due to the revisers' different understanding of the grammatical structure. An instance of this is in the last sentence of Matthew 6:34, which in all other versions, beginning with the Latin Vulgate, is translated in accord with that of the Authorized Versions, "Sufficient unto the day is the evil thereof." It is a one-sentence summary of the topic under discussion, such as "Ye cannot serve God and mammon," and "For where your treasure is, there your heart will be also," both of which occur in this chapter. The revisers, however, think they have discovered a new meaning in Jesus' words, and translate: "Let the day's own trouble be sufficient for the day," on the assumption that the sentence is imperative and Jesus was uttering a command. A word of explanation is needed. Often in a Greek sentence the indicative of the copula, that is, the verb meaning "is," is unexpressed in Greek, but very seldom is the imperative, meaning "let be," omitted. In fact it is not certain that there is an instance of such omission in any of the Gospels, since the omitted copula in Pilate's wife's message, "Have thou nothing to do with that just man," Matthew 27:19, being in a prohibition, is probably subjunctive rather than imperative. In the other books of the New Testament the copula of the imperative is very rarely omitted, and only in connection with one or more other imperatives. In his list of such omissions, some of which are doubtful, Robertson, *Historical Grammar*, p. 396, does not include reference to Matthew 6:34, nor to I Peter 4:3; in the latter the Revision, differing from all other versions, has "Let the time past suffice for what the Gentiles like to do, living in licentiousness," etc., leaving it ambiguous as to who is "living in licentiousness," etc., an ambiguity avoided in other versions. The Bible Union rendering: "The time past suffices," etc., is essentially that of all others.

A disregard of grammatical structure, in which the revisers have followed other English versions, is illustrated by their rendering of Matthew 6:14,15:

> "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trepasses, neither will your Father forgive you."

These verses clearly have reference to verse 12 above, in the Lord's Prayer, which the revisers render: "And forgive us our debts, as we also *have forgiven* our debtors," a correct rendering of the original found in all recent versions. In the Lord's Prayer it is definite that our forgiveness of our debtors is to be complete before we ask God to forgive us our debts. It is clear that Jesus in verses 14 and 15 was emphasizing this fact. In the nearest possible English equivalent of the original the rendering would be:

> "If you *shall have forgiven* men their trespasses, your heavenly Father also will forgive you," etc.

In the Greek the conditional clause has the aorist subjunctive indicating that the action of the verb is complete before the action of the following verb begins. And this is true of the many conditional sentences in which the aorist subjunctive is found throughout the New Testament. In recognition of this fact, the makers of the Latin versions, the Vulgate and Beza's, use the Latin future perfect to translate this Greek aorist subjunctive in conditions. At the time the Authorized Version was made there was no future perfect in general use in English, which accounts for the fact that this aorist subjunctive in the original is usually rendered by the present indicative in the Authorized Version. Rarely, however, as in "If the salt *have lost* its savor," Matthew 5:13, the Authorized Version has the perfect subjunctive to denote that the action is complete. The makers of the more recent English versions have been content to follow the Authorized Version in this important matter, with the result that full, accurate and definite renderings of the hundreds of conditional sentences with verbs in the aorist subjunctive in the original are denied English readers. One reason doubtless is that our future perfect is a long periphrastic form and cumbersome to use, four words—"you shall have forgiven," where the Latin

uses only one, "remiseritis." In many sentences, the completed action is well enough expressed by the perfect indicative in English, which the Revision uses in, "If the salt has lost its taste." When Jesus, however, speaks for the sake of making his meaning clear, the full significance of his words should be shown in our translations, even if the future perfect is required. Robertson, *Grammar of Greek New Testament*, p. 1019, calls attention to the fact that a distinction is made in 2 Tim. 2:5, between the present and aorist subjunctive in conditions. This distinction is observed in the Revised Version: "And if also a man *contend* in the games, he is not crowned, except he *have contended* lawfully," but is blurred in the abbreviated rendering of the Revision, in which the emphasis also of the original is disregarded: "An athlete is not crowned unless he competes according to the rules." J. H. Moulton, *Grammar of New Testament Greek*, I, 186, quotes a sentence of Demosthenes in which the same distinction is made. It is to be hoped that some day we shall have an English version in which the distinction is likewise observed. The Greek is accurate; why not the English?

Of the style only a few words can be added to what has been said above incidental to the rendering of certain passages. On this subject the general principles which should be followed by translators of today have been well stated by Professor Wentz, *Introduction*, Chapter IX. Other members of the revision committee have pointed out what they consider the points of excellence in their version. It may be said here that the style varies with the different books; it is best in certain of the Epistles, and least satisfactory in the Gospels.

In the matter of being readable the translation conforms generally to the statement of Dean Wiegle that "It should sound well and be easy to read aloud and in public." But it is easier to state ideals than to attain to them. In many passages of the Revision no improvement of the Revised Version has been made in readability, as, for instance, its rendering of Jesus' explanation of the Parable of the Sower in the thirteenth chapter of Matthew.

As for other features of the style of the Revision, Goodspeed and other writers of the articles in the *Introduction* are careful to say that they have taken pains that their translation should be

"written in plain informal style," and should not have a literary quality that the original does not possess. The result is that in most of the books of the New Testament and especially in the Gospels they have produced a work that is far inferior in the same literary quality to the original. It is true that the New Testament writers, as Mahaffy quoted by Robertson, *Grammar*, p. 84, says, "wrote a dialect simple and rude in comparison with Attic Greek," but, as Mahaffy says further, "No language should be called a poor language which was used to produce stories of so much directness, simplicity and power," while Robertson adds: "The New Testament uses the language of the people, but with a dignity, restraint and pathos far beyond the trivial nonentities in much of the papyri remains."

Many considerations make it certain that the New Testament writers were not unskilled in literary production, and that, while they had varied abilities, every one wrote in the very best style of which he was capable, and that they did not "talk down," whether in Gospel or Epistle, to their prospective readers. It follows, then, that translators, while faithful to the original, should also use the best English they can command; their translation must avoid "slang and vulgarisms" (Robertson), "it must not be irreverent, and it must not be colloquial or trivial" (Weigle).

The Revision seems to have suffered in the style of many of its renderings, especially in the Gospels, from obsession of the revisers with the idea expressed by Professor Goodspeed, *Introduction*, p. 33, that the New Testament "owes almost nothing to literary artistry." The fact is that the literatures of all nations show that one may use the language of his day and generation and yet not be devoid of literary skill. It cannot be denied that evidence of such skill, whether studied or unstudied, is to be found in many passages in the Gospels and in many of the Epistles—in the Sermon on the Mount, and the parables of Matthew's thirteenth chapter, in Luke's stories of the Nativity, the Good Samaritan, of Mary and Martha. And, says an authority quoted by Dr. A. T. Robertson: "Take the Parable of the Prodigal Son. In literary excellence this piece of narrative is unsurpassed, . . . Yet its literary excellence is not accidental. The elements of that excellence can be analyzed."

No more accidental is the excellence of Mark's account of the healing of the daughter of Jairus and the woman with an issue of blood, Mark 5:21-43. For vividness and dramatic picturesqueness this passage would be hard to match in the literatures of the world. Even as Lessing has demonstrated that Homer's account of the angry Apollo coming down the peaks of Olympus with his bow on his shoulder and his arrows in his quiver is far superior to any picture a painter could produce, so Mark's account here is better than a moving picture. And he effects this largely by his skillful use of tenses—present, future, aorist, imperfect. In this wonderful description every word is proper and in proper place and used properly in the sentence to enable the reader to see the scene just as it was enacted. No version has ever matched its excellence; only the Latin versions, the Vulgate and Beza's, have ever approximated it. Even though we feel a thrill as we read our English versions, not one of them has made us see the scene as Mark pictures it. Possibly the best is Moffatt's from which the Revision has borrowed much. In general, however, the revisers have made their own translation and for some unexplained reason, and possibly because they hoped to write in better style than Mark, have not avoided taking liberties with the Greek text in their renderings. For instance, they have thought the one word "besought" sufficient to give the meaning of the two Greek words, which Weymouth, giving the full force and meaning of the original, translates "besought with many entreaties," while other versions use such expressions as "besought him greatly," or "earnestly," or "much." Again, in verse 33, the meaning of the original is beyond question, that Jesus was looking around to see "her who had done this thing." Mark meant to say that and only that, and so have thought the makers of all other versions except Moffatt, whom the revisers roughly followed in their rendering, "And he looked around to see who had done it," suggesting that Jesus did not already know, while the Greek has no such implication.

Just as in the above instances, and seemingly with the belief that they are improving the style, the revisers time and again omit a word of the original that is necessary for an accurate rendering, or throw their rendering into a different grammatical form that leaves the meaning ambiguous. For instance, it is

easy enough to understand the meaning of "a householder which bringeth forth out of his treasure things new and old," an exact rendering of the original, whereas the Revision's "householder, who brings out of his treasure what is new and what is old," would naturally be interpreted to mean that he brought out all that was new and old and left what was neither new nor old.

We have seen that Dean Weigle has stated that the language of a New Testament version should not be colloquial. But no reader of the Revision can fail to be aware that in it colloquialisms abound. They are so numerous in the Gospels as to impart to them a colloquial coloring. An adequate discussion of them would require many pages. Here I mention only one, the use of the word "so" at the beginning of a sentence, sometimes to denote a consequence or inference from the preceding sentence, sometimes as a connective in place of "and." Such use is proscribed in many manuals of English composition used in school and college and by teachers. Other translators use it rarely. Instead they usually have "therefore," "then," "on this account," or some other inferential or connective words in good use. The revisers, however, have used this word "so" in the way indicated hundreds and hundreds of times and in all parts of the New Testament, but with greatest frequency in the Gospel of John. Thus with this one word used in a way avoided by writers of recognized good taste they have tended to give the Revision a colloquial character. Regrettably, colloquialisms and familiar turns of expression are used with great freedom, with the general result that the Revision lacks much of the reverence and dignity of the Authorized Version and the Revised Version and the Bible Union Version.

It is believed that the character of the Revision has been faithfully represented in what has been said above; that the renderings discussed are truly illustrative of the whole; that the revisers often have taken unwarranted liberties with the Greek text; that they sometimes disregard recognized grammatical structure with consequent impairment of the sense of the original; that they have given in not a few instances new and strange meanings to words; that they often omit from their renderings the translation of words which all other translators have thought

necessary to complete the sense; that many of their renderings are of the nature of interpretations, which may be or may not be justified, and yet are presented as authoritative Scripture; that they have in very many instances done violence to sense and color of the original by failure to retain in their renderings the imagery and metaphors found in the Greek text; that obsessed with the notion that the New Testament writers had little or no literary skill, and attempting to reproduce what they consider their familiar style, the revisers have made a version that is far inferior to the original in literary qualities, and often lacking in the "dignity, restraint and pathos," which our ablest New Testament Greek grammarian found in the New Testament books. Worst of all is the fact that the Revision lacks that prime essential of any translation—accuracy.

Book Reviews

Winning Men—Studies in Soul Winning. By John Timothy Stone. New York: Fleming H. Revell Company. 108 pages. $1.50.

One of the great evangelistic preachers of the past half-century is John Timothy Stone, who bridges the gap between today and the day of Dwight L. Moody. Pastor of one of the great Presbyterian churches of Chicago, Dr. Stone has majored on personal evangelism through the years. This book consists of the Moore lectures delivered at the San Francisco Theological Seminary.

Dr. Stone goes to the heart of the matter in his insistence on Christ's method, and that of the early church, as the abiding method of the present day. Of course the method must be adapted to present day thought and conditions, but it is essentially that of Christ and the disciples. What elements enter into the evangelistic appeal for our day? First, this great old preacher insists, the appeal must come from the heart. Second, the evangelistic message must be sincere. Third, the evangelistic message must have in it the evidence of thought, study, faithful preparation. Fourth, the evangel must be Biblical. Finally, the true evangel must evidence spiritual power. Around this outline the author gathers evidence from a lifetime of rich and fruitful experience. Not only is the reader's heart warmed as he reads, but he finds himself moved to follow the author's example and to use some of his experiences as illustrations.

G. S. Dobbins.

The Emerging Revival. By G. Ray Jordan. Abingdon-Cokesbury Press, Nashville, 1946. 186 pages. $1.75.

Before Dr. G. Ray Jordan became Professor of Homiletics, Candler School of Theology, Emory University, he was one of the outstanding Methodist pastors. His preaching was so consistently effective and dynamic that he took his place among the leading preachers of the South. *The Emerging Revival* is a book of his sermons. His characteristic way of developing them makes them quite worthwhile. Perhaps the outstanding thing about

them, from the standpoint of a young preacher, is the wide variety of illustrations which he has collected from many sources.

ELLIS A. FULLER.

Personal Evangelism in Your Church. By A. Leland Forest. Anderson, Ind.: The Warner Press. 72 pages. $0.40.

This well-written booklet is replete with helpful suggestions and materials for the personal soul-winner. There is nothing startling or unusual in the presentation, but a warm-hearted re-statement of the well-known essentials of personal work as taught and practiced by such men as Torrey, Moody, Spurgeon, Scarborough, Truett, Stone, and others. Brief chapters deal with the meaning and method of evangelism, reasons for personal evangelism, how to prepare to do personal witnessing, how to break down barriers and meet excuses, how to practice personal evangelism in the Sunday school, in the home, by the wayside, in circumstances foreseen and unforeseen. There is an especially clear and helpful chapter on visitation evangelism. The pastor desiring to lead a group of personal workers in his church in a study of personal evangelism will find this booklet inspiring and practical.

G. S. DOBBINS.

Conquering Evangelism. By Lionel B. Fletcher. Marshall, Morgan and Scott, London, Edinburgh. 109 pages.

Dr. Lionel B. Fletcher is the author of eight or nine very valuable books. *Conquering Evangelism* is a series of addresses of unusual interest because of the tremendous importance of evangelism and also because the author is an Englishman who gives us a keen insight into the spiritual nature of the churches. I commend this book most heartily to all Christian workers.

ELLIS A. FULLER.

The Devotional Life of Christian Leaders. By Clarence W. Cranford. Philadelphia: The Judson Press, 70 pages. 25 cents.

This is one of the four basic courses in the Northern Baptist Training Series. Dr. Cranford has undertaken in these five brief chapters to provide suggestions and stimulation for the deepening of the devotional life of those men and women called to

lay leadership in the churches. What he has written bears the stamp of sincerity, spirituality, practicality. A pastor with this little book as a guide could lead in the enrichment of the life of his "inner circle" and in the process greatly enrich his own life.

G. S. Dobbins.

The Luminous Trail. By Rufus M. Jones. Macmillan, New York, 1947. 165 pages. $2.00.
George Macdonald—An Anthology. By C. S. Lewis. Macmillan, New York, 1947. 128 pages. $1.50.

I do not combine the presentation of these two gems because each is only semi-valuable—the names of two such gifted makers would in themselves prevent that. Rather they are treated together because since the time I read them on successive days they have clung together in my mind inspiring and warming my soul with their glowing spirit and truth.

Dr. Jones, Quaker educator, practical Christian, inveterate student of Christian mystics, voices again in his Introduction his faith in the power and authenticity of mystical experience: "I see at certain epochs of history what seems like an emergence, an incursion, of the Divine Life. It seems as though in a marked way and to a peculiar degree the Life of God—again humanly revealed—has broken, like a vernal equinox, into the lives of men and into the stream of history. A new installment of life and power has burst into the world, like a mutation, that changes the old level forever." Then he gives us matchless introductions, based on his own long acquaintance, to some twenty of these persons who through the centuries have been "open-windowed to God." Paul, John, Clement of Alexandria, Hugo of St. Victor, St. Francis, St. Catherine of Sienna, Erasmus (sic.), Hans Denck, Sebastian Franck and William Law are included. Rare insight into causes and relationships in Church history come incidentally to the enraptured reader. The closing chapter, "Of Such Is the Kingdom of Heaven," does much to explain the unique life of Dr. Jones himself. He tells there the inspiring experiences, long ago, of the eleven years of life with his own son, Lowell, an exceptional Christian lad whose brief years illustrate the text, "and a little child shall lead them." It is a touching and convincing story of God's grace.

Professor Lewis' (Screwtape Letters) little volume is a brief introduction to the life and writings of a nineteenth century Christian to whom the term "saint" can surely be applied, if it should be applied to any. Lewis publishes his present book from a sense of duty, honesty and gratitude. "I have never concealed the fact that I regarded him as my master." Marvelously does he introduce his master to a generation of Americans (and Englishmen, too, I guess) in a short biographical Preface and 365 quotations from the writings (mostly the sermons) of Macdonald. Example: " 'Ah, you little know my loss!'—'Indeed it is great! It seems to include God!' " Each quotation is brief, but either by itself or in combination with others nearby will strike fire in a preacher's heart and flame up into a sermon. This reconstructed Calvinist, uncompromising conscience, dedicated preacher of urgent Truth ("Yet this urgency never became shrill"), can help us all.

Get these two books for your mind's good, for your soul's good, and for your preaching's good.

S. L. Stealey.

A Guide to True Peace. By W. Backhouse and J. Janson. Harper and Brothers, New York, 1946. 118 pages. $1.00.

THE GUIDE TO TRUE PEACE, compiled from the *SHORT METHOD OF PRAYER* of Madame Guyon, the *MAXIMS OF THE SAINTS* of Fenelon, and the *SPIRITUAL GUIDE* of Molinos, is a pocket size devotional manual written to nourish the spiritual life. First published in America in 1813, it passed through twelve editions and was widely used by members of the Society of Friends. Mr. Howard H. Brinton, who wrote an Introduction for the present printing of *THE GUIDE TO TRUE PEACE*, calls attention to the relation of peace of mind to social change. He writes, "The history of the Society of Friends shows that almost always this search for inner peace is the dynamic of Quaker pioneering in social reform. True peace comes, not by inaction but in letting God act through us."

O. T. Binkley.

Comfort Ye My People. By Russell Dicks. New York: The Macmillan Company. 135 pages. $1.50.

The art of pastoral counseling, although relatively new in the statement of its techniques, is one of the oldest of pastoral arts. The prophets of the Old Testament felt themselves called often to a ministry of comfort. God's word to Isaiah on behalf of a stricken people is still his call to his ministers today. Russell Dicks, in his notable leadership in the field of pastoral counseling, has made much of this ministry of comfort. In the handbook which he has prepared he has collected and written helps for the pastor which should prove invaluable. Selections are given for the pastor's use in his ministrations to the sick, to the dying, to the bereaved, to the aged. In addition, there are "occasional prayers," useful and suggestive to the pastor as he prepares for the varied occasions when he is called upon to render perhaps the highest service of all—the offering up of intelligent and effectual prayer. The book may be slipped into the pocket and used to advantage on many occasions.

G. S. Dobbins.

Why We Act That Way. By John Homer Miller. Nashville: Abingdon-Cokesbury Press. 210 pages. $1.75.

Dr. Miller has the happy knack of combining psychology and religion for practical aid to happier living. This book is really a series of sermon essays in which psychological insights are popularly stated and given human interest illustration. Dr. Miller is pastor of Hope Congregational Church, Springfield, Mass. It is well said of him that he has "the rare ability to handle profound themes in a persuasively simple way." He believes that Christianity is a way of life as well as a saving faith, and that in the Christian way of life are to be found health and happiness.

A key to his philosophy may be found in a quotation which he credits to Lawrence of Arabia, who once told how an Arab sheik said, after hearing a Western scholar recount the wonders revealed by the telescope, "You foreigners see millions of stars and nothing beyond. We Arabs see only a few stars and God." The essays are full of such "quotable quotes." The chapter headings are provocative of sermons and addresses: "What Do You Want

Most of All"; "Don't Be Ashamed to Be Yourself"; "Making Yourself Fit to Live With"; "Take Out Your Conscience and Look at It"; "How to Get Over That Tired Feeling"; "Winning the War Inside Yourself"; "How to Behave in a Crisis." The book makes good reading apart from its sermonic usefulness.

G. S. DOBBINS.

The Supreme Beatitude. By Earle V. Pierce. New York: Fleming H. Revell Company. 208 pages. $2.00.

Dr. Pierce is widely known among both Northern and Southern Baptists for his leadership in the field of stewardship and church finances. Many will recall his address delivered at the Baptist World Congress, Atlanta, Georgia, in 1939, "Look On the Fields!" The book is a collection of Dr. Pierce's stewardship addresses, preached in his own church and delivered throughout the nation at conventions, in men's meetings, on special occasions, in churches.

The book takes its title from the first of the addresses, the text being Acts 20:35 in which Paul quotes an otherwise unrecorded saying of Jesus, "It is more blessed to give than to receive." This word of our Lord, Dr. Pierce declares, is the "supreme beatitude." "It is," he says, "the very spiritual center of the Bible." Yet, he continues, "this is a disbelieved beatitude, the most disbelieved verse in the Bible; and this disbelief springs from the very center of man's sin, his inverted ego, his selfishness, his perversion of the image of God."

There is a refreshing quality about Dr. Pierce's preaching and writing not often found in printed sermons. He has the knack of saying usual things in an unusual way. Then, too, he has retained the vividness of illustration which sometimes is lost when spoken addresses are reduced to writing. Few preachers will read these sermons without being stimulated to preach on stewardship and use some of the author's ideas. The book is particularly timely for Southern Baptists since our special emphasis throughout the year is to be on the enlistment of a million tithers. If it could somehow be managed, the placing of this book in the hands of every Southern Baptist pastor would be a good investment on the part of the Convention.

G. S. DOBBINS.

On Final Ground. By Harold A. Bosley. Harper and Brothers. $2.00.

"A man simply cannot put his soul into something he doubts. Let him doubt the wisdom or worth of a cause, and he will prove a poor champion of it. Let him feel that it is inadequate, irrelevant, or trivial, and both his zeal and usefulness will rapidly approach zero. Since religion is essentially a cause, a way of life, governed by great goals and far-flung ideals, it is of utmost importance that it be served by men who are not ashamed of it. One of the indispensable credentials of the Christian Minister in any age is that he be not ashamed of the gospel; that he be proud of it; that he believe in it; that he be willing to proclaim it to the whole world without fear or favor."

This opening paragraph of the last sermon represents the spirit and conviction of all the sermons in this inviting and stimulating book. From beginning to end it challenges men to vital faith, and that on well defined and practical grounds that are not divorced from the needs and problems of contemporary life. A wide range of understanding of literature, thought and modern issues is made tributary to messages that deal with central matters of faith. There are sermons on the practical authority of the Bible, of Jesus and of the Church; sermons on prayer; sermons that deal with faith in God and with Jesus Christ as the Lord and Leader of life; sermons on Christian attitudes and moral principles; sermons on the present moral and spiritual situation as calling for a Christian answer.

Sometimes in sermons dealing with moral and spiritual problems the problems are more conspicious and more formidable than the answering faith. Not so in these sermons. "Do not be afraid to put the weight of your life and your day on a vital Christian faith! It will not give way! You can depend upon it for guidance and strength—and, ultimately, for victory!"

J. B. Weatherspoon.

Dachau Sermons. By Martin Niemöller. Harper and Brothers. $1.50.

This is a group of six sermons preached by Martin Niemöller to a little company of fellow prisoners in the concentration camp where he was confined by Hitler. They are interesting not only

for that fact, but for the qualities of the sermons themselves as they reveal how in most trying circumstances man can be lifted in spirit by a contemplation of eternal truth.

J. B. WEATHERSPOON.

The Quest for Inner Peace. By William E. Park. Macmillan. $2.50.

Chapel sermons must be brief and to the point. This is a volume of such sermons delivered in many college chapels by the president of the Northfield Schools. Significant is the fact that, although addressed to students, they are not "academic" in language or approach to truth. They are personal, direct, and clothed in understanding of the problems and hopes of young people. Some of the subjects will indicate the close touch with young life: "On Knowing God's Will," "Using our Religion," "Good Endings," "Mastering Ourselves," "Glimpses of Happiness," "Spiritual Poise," "Using our Failures," "Wise Choices." Pastors will find helpful suggestions for sermons as well as insight into the mind of young people by reading these sermons.

J. B. WEATHERSPOON.

In the Light of the Cross. By Harold Cook Phillips. Abingdon-Cokesbury. $1.75.

What crucified Jesus? is the question which this book attempts to answer. The important thing for us is not that the people who crucified Jesus were Pharisees, Sadducees and priests, Jews and Romans, Caiaphas, Pilate and Judas. The important thing that has its significance for life today is *what* in them determined their actions and crucified the Son of God. Following out this idea Dr. Phillips has produced a book of abiding value, which is a light and a warning for our day.

These are the things that crucified Jesus: Ecclesiasticism (the Pharisees); Privilege (the Sadducees); Nationalism (Judas); Opportunism (Pilate); Secularism (Herod); Militarism (the Soldiers); Acquiescence (the Public). But although these evils in the heart of man accomplished his crucifixion they did not defeat Christ. He arose from the dead. The last chapter of the book very appropriately and powerfully is on the victory of Christ bringing salvation to the world.

Each of the above subjects is dealt with in a separate chapter, and with skill and the sanity of understanding. The discussion is not merely diagnosis; there are straightforward and practical suggestions concerning the approach of the Church to these evils that would today crucify the Son of God afresh. Preachers would do well to take a cue from this pastor and study seriously with him the things that stand in the way of Christ's victory in our day.

J. B. Weatherspoon.

450 Stories from Life. By Leonard Rush Jenkins. Philadephia: The Judson Press. 334 pages. $2.50.

"Books of illustrations" are usually disappointing. They are often like collections of jokes—most of them ancient and outworn. Here, however, is a different kind of book of illustrations. Practically every one of the nearly five hundred has come out of personal experience. With keen insight Dr. Jenkins has selected each item for its human interest value. The first impression that the reader gets is one of pure enjoyment as he reads, the sort of enjoyment that comes from reading "shorts" in *Reader's Digest* and similar publications. Then the teacher or preacher will begin to mark certain of the stories as especially suitable for lessons or sermons or addresses that lie immediately ahead. An index makes it easy to find something that will fit into almost any subject of a religious nature.

Almost as valuable as the stories themselves is the introductory chapter on "The Art of Illustration." The reviewer could wish that this chapter might be printed in pamphlet form available for every Sunday school teacher and preacher in the land. The wisdom of many books on the subject has been compressed into a score of pages. He who possesses this book has a storehouse of rich value.

G. S. Dobbins.

Finding God Through Christ. By Charles Edward Forlines. Abingdon-Cokesbury, New York and Nashville. 207 pages. $2.00.

This book is composed of a series of chapel talks. They come out of the rich experience of a preacher and seminary president. Naturally they deal with the very nerve centers of Christian ex-

perience and Christian service. The author is mature in years. When one reads the series of talks by Dr. Forlines, he is quite conscious of the fact that the author dipped into his rich and full experience as a pastor and teacher for the most vital things in the Christian ministry. His messages are both provocative and inspiring.

ELLIS A. FULLER.

Services for the Open. By Laura I. Mattoon and Helen D. Bragdon. New York: Association Press. 211 pages. $2.50.

This attractive volume is dedicated "to those who have known God in the beauty and joy of days and nights lived in the fields and woods." The worship programs are designed primarily for camps, for use in schools during the outdoor seasons of the year, or for any group of people who wish, in the spirit of sunshine and great spaces, to worship "the God of the open air." The programs of worship are not stiff and stilted but free and spontaneous. There are services for special occasions—for the opening day of camp, for Independence Day, for the day of rest, for the vesper hour, for morning and evening. Other worship services gather about "the kingdom of nature," "high points," "apostles of the out-of-doors." The programs are filled with choice bits of poetry from many of the world's great poets, together with treasured gems of worshipful prose. A section of the book is given to hymns and songs appropriate to the worship services which have preceded. While the services were designed primarily for use in "the open," the reviewer sees no reason why, with slight adaptations, many of the services could not be used in college or seminary chapel worship, or on special occasions in church worship. The materials throughout are of high quality and would appeal to any discriminating congregation that appreciates beauty in worship.

G. S. DOBBINS.

The Bible Today. By C. H. Dodd, Norris-Hulse Professor of Divinity in the University of Cambridge. Published at the University Press, Cambridge; and the Macmillan Co., New York, 1947. 167 pages. $2.50.

For several days I have revelled in this volume. I have read it with careful attention to details, have marked it profusely, and

have written quantities of notes by way of comment, emendation, and suggestion. All of which means to say that, so far as I am competent to judge, this is the most important handbook on the Bible to come from the press in the present critical era. Among many valuable features, the most valuable is the clear-cut, clearly analyzed and persistently applied philosophy of revelation, which is also the core of a philosophy of history, which the book undertakes to elucidate and in a measure to develop. Possibly my appreciation of this philosophy is largely due to the fact that it is cast in terms which express with great clarity something which I have often tried to conceive and say in my own thinking and teaching.

Dr. Dodd represents the best in modern critical scholarship of the Old Testament and the New Testament. His own studies of the Scriptures began in the midst of the highly critical period, which resulted in the setting forth of certain so called "assured results" concerning the development and the structure of the Old Testament. His own vital Christian experience and the penetrating, analytical character of his own mind enabled Dodd to go beyond all the superficialities of this criticism and to grasp the great central facts. The combination of a philosophical mind and matured scholarship is expressed in this book in rare degree.

This is not to say that I am at all able to endorse all the positions taken in this book. At a number of points I should certainly dissent. Yet my dissent would largely be in the direction of extended applications and fuller insights, rather than of quibbling over his conclusions. He has transcended all the negations, and in large measure the relativities which amounted to error in this criticism which dominated the study of the Scriptures in the generation preceding ours. In recovering himself from the excesses of this criticism, Professor Dodd did not find it necessary to revise some of its false assumptions. This fact leaves some errors that will be offensive to students with a different background. I find especially disappointing his treatment of the Psalms, practically all of which he regards as of late origin. He discounts much too far the personal element in these psalms and leaves the reader suspended between the "corporate" significance and the desire for finding personal expression. Whenever

they were finally compiled, it seems practically certain that these psalms began to be composed in early times, although the bulk of them do belong to a later period.

The idea of individual personality and the hope of immortality are treated in this volume in the extreme method of modern criticism. It seems to me that Dr. Dodd had not given the penetrating study to this phase of his work which we find in other sections. In any case the position is superficial.

All in all, this volume is superior for full exposition to the volumes by Fosdick and others in this same field.

A word of warning in closing. No reader need take up this volume who must accept the teachings of any writing as a unit, either to reject them as a whole or to swallow them without discrimination. This warning applies equally to the traditionalists on the one hand and to the modernists on the other hand. In a word, no one who already knows all about the Bible need waste time with a volume which will certainly give him many things to think about and open up to him the possibilities of an enlarged and deepened conception. The treatment of the subject of revelation in this volume, while limited, is all in all the most satisfactory brief statement I have read. It is even more valuable than the more elaborate discussion which one finds in Archbishop Temple.

W. O. Carver.

The Re-discovery of the Old Testament. By H. H. Rowley. The Westminster Press, Philadephia, 1946. 320 pages. $3.00.

This volume is heartily welcomed to the field of Old Testament study. Its freshness of approach and originality of thought are at once engaging and challenging. Although the author is somewhat liberal in his interpretation of Old Testament history, he nevertheless gives far more emphasis to foundation truths than many modern scholars have been ready to admit. He begins with the assumption that the Old Testament is less the record of man's groping after God than the record of God's continuing revelation of himself to man. Moses is admittedly a chief contributor to Old Testament ideology. The prophets, rather than disparaging sacrifice, only opposed the wrong spirit in such offerings, not the offerings themselves. Rowley's book is indic-

ative of the swing back toward conservatism in recent scholarship.

The book contains a helpful summary of the latest archaeological evidence bearing on the Old Testament period and attempts to piece that history together in a way not completely satisfactory. His allusions to the conditions during the post-exilic period as being more indicative of a healthy spiritual atmosphere than commonly thought is especially instructive. The author then discusses several basic theological ideas that are meaningful today. The book closes with a chapter on the New Testament use of the Old Testament.

This volume is one of the most distinctive works on the Old Testament to come off the press in recent years. Every student of the Hebrew scriptures should find it of great advantage.

CLYDE T. FRANCISCO.

Prophetic Religion. By J. Philip Hyatt. Abingdon-Cokesbury, Nashville, 1947. 188 pages. $1.75.

Here is a very able and invaluable contribution to the study of Biblical prophecy. The author's purpose is to analyze the nature of the prophetic ministry. In this procedure he portrays the Old Testament picture, then shows how Jesus followed the same general pattern. After a preliminary sketch of each prophet, he proceeds to make valid conclusions concerning the nature of their call. The sins they condemned are classified. Their attitude toward history, both past and future, is described in a thorough manner. A further study views the prophetic teachings concerning ritual, patriotism, the nature of God.

This work is worthy of most careful attention. His method is very similar to others of the last few years, but his own originality, insight, and sound scholarship make a most profitable study. It may be regarded as one of the most outstanding works on the Old Testament in recent years.

CLYDE T. FRANCISCO.

Evil and the Christian Faith. By Nels F. S. Ferré. Harperand Brothers, New York, 1947. 169 pages plus index. $2.50.

This is the second volume in the series that Dr. Ferré is writing under the general subject *Reason and the Christian Faith*,

which he intends to be a complete statement of his interpretation of Christian theology. The first came from the press a year ago under the title *Faith and Reason*, and should be read as an introduction to the present treatise on Christianity's answer to the questions concerning evil. In fact, the student of contemporary theology who wants to grasp the wider significance of this book would do well to read at least two of Dr. Ferré's earlier works: *The Christian Fellowship*, and *The Christian Faith*. If that is not expedient, the reader should at least begin the reading of the present volume with the appendices under the headings: The Christian Faith and Faith and Reason. There he defines Christianity as "the freedom and faithfulness in fellowship, grounded in God and empowered in Him, which is based on the kind of life, God's own self, God's holy Agape, which was first fully revealed as central in cosmos and conduct, i.e., in ultimate reality and as a standard for conduct, and made effective in history by Jesus Christ." There he also summarizes his conception of Agape. It is "the basic meaning of God's activity." It is "our final principle of explanation." It is holiness, the Holy Spirit, and as such takes adequate account of justice. It is love in attitude and action perfectly blended. "It is faith completed by works." It is "God at work in the world" redeeming by means of the cross. It is perfect wisdom, perfect power, perfect freedom, and perfect beauty. It is "fellowship-making, breaking down barriers and creating all things ever new." It is Jesus Christ, "the person who best serves as a cosmic principle."

This is the broad basis upon which Dr. Ferré approaches the problem of evil. He begins by considering it on the level of historic fact, but he sees quite clearly that "evil is never a mere fact." It is "frustration of being rather than the definition of it." And yet it is also "instrumental in the Purpose of process." Then he views it on the aesthetic level before setting the major discussion on the personal-spiritual level. On this higher plane evil is seen as "that which thwarts God's effecting of the universal Christian fellowship." Hence it must be seen in the context of freedom—evil is rebellion against God and is "necessary at some point in our lives if we are to become free sons, glorifying Him out of love and gratitude." Sin "is defiance of God's will for us." "Evil is basically due to the necessity of our rebellion,

at least in temptation, that we might be free." "What we call evil is thus a good means in God's hand." As the Perfect Father He makes it possible for us to come through a false self-sufficiency to a creative fellowship with Him in the effective operation of redeeming love. All of this Ferré sees as a part of the process which God establishes in creation and consummates in fellowship through redemption. History is "a parenthesis within eternity. God lives and sees on both sides. We see only bit by bit within them."

Dr. Ferré is consistent in seeing that the final solution of the problem of evil is universal redemption. It is God's desire that all shall be saved, and his desire cannot be thwarted ultimately. "Without the ultimate salvation of all creatures, men and, we think, animals, in God's time and way, it is easy to see that there can be no full solution of the problem of evil. . . . If there were an eternal hell, God's love would, of course, unquestionably be finite." I say he is consistent in reaching this conclusion, for it is inherent in his definition of God as Agape and of evil as a part of the divinely ordained process that points toward consummation in fellowship. His thesis is to be criticized therefore on the two vital points of his conception of the nature of God and the freedom of man. While he says in the Appendix, referred to in the first paragraph of this review, that Agape takes account of righteousness and justice, actually it appears that he has submerged righteousness in love in the character of God. This procedure has its advantages, but it also leaves some problems short of final solution. For example, it leaves the responsibility for evil with God. That is always the crux of the matter.

His thesis also leaves an unsolved problem in the nature of human freedom. If universal redemption is secure in the sovereignty of God, then it would seem to follow that man is not free to choose in history with reference to eternity. If the consequences of his choice are limited to history, his freedom and responsibility would not seem to be so great as is the case if his choice has eternal consequences.

This is not to suggest that the traditional dualistic view solves all such problems. Not at all. It rather is said to suggest that Dr. Ferré's view, as appealing and convincing as it is, needs more thorough and critical treatment. But it should be studied

carefully by disciples of all schools of Christian theology. It is therefore to be hoped that this book will have a wide reading. It is an honest and incisive attempt to find the true and final solution of one of life's greatest problems, perhaps the greatest problem. It is profound thought cogently stated. It is vital theology. Dr. Ferré is not only the chief American exponent of Lundensian theology, he is in his own right one of our most stimulating Christian thinkers.

H. W. Tribble.

The Old Testament in the New Testament. By R. V. G. Tasker. The Westminster Press, Philadelphia, 1947. 176 pages. $2.00.

It is the intention of this book to show how the great conceptions of the New Testament have their roots in the soil of the Old Testament. The author surveys the use of the Old Testament in the life of Jesus, the gospels, the Acts, the Pauline Epistles, Hebrews, I Peter, James, II Peter and the Pastoral Epistles, the Revelation of John. During each discussion he traces the resultant meaning in the interpretation of the New Testament passages.

Tasker, although he may be classed among the more liberal New Testament scholars, takes a much-needed stand on the proper interpretation of the Old Testament, letting Jesus and the New Testament writers be his guide. It can well be said of Jesus, that he regarded "the Scriptures as a *unity* rather than a compilation." The church Fathers by their "fanciful and far-fetched" allegorical interpretation turned modern scholars to the oppositive extreme of a literal, historical, and contextual view. Tasker claims that there is something of truth on both sides. "We must also realize that the literal meaning of a particular passage does not always contain the whole meaning; but that, as St. Paul clearly assumed, there is often a further or allegorical sense to be discovered in light of the truth revealed elsewhere." For instance, when Matthew applies Hosea's words to Jesus, "Out of Egypt have I called My Son," anyone can see in the context that Hosea was referring to the nation Israel and their deliverance under Moses. "But to the evangelist there was a real analogy between the history of Israel and the experiences of Him who was 'the fullness of Israel.' Again, it may be

said of the author of the Epistle to the Hebrews, that the "kings and priests of the Old Testament are to him types of something better and greater to come; for in none of them was realized all that kingship and priesthood might mean."

Such a study as this has been long awaited. The announcement of its publication should be sufficient recommendation.

CLYDE T. FRANCISCO.

St. Paul, Apostle and Martyr. By Igino Giordani. Translated from the Italian by Maranzana and Williamson. The Macmillan Company, New York. 278 pages, plus index. $2.50.

This life of Paul has been written by a prominent figure in the Roman Church who has entered into the field of "Catholic Action." It was the author's intention "to produce a work easily read and enjoyable, recreational in the Pauline sense." He has therefore made "no attempt at a show of profound erudition," although much serious research was required.

No man can write an interpretative biography without revealing to some extent the nature of his own conceptions. Mr. Giordani excels in this weakness, for he consistently interprets the activities and the writings of Paul in the light of the Roman theology and concept of the Church. To the student who wishes to know the effect of the Catholic viewpoint on the interpretation of the scripture, this weakness will perhaps make the book more attractive.

The author writes in excellent style, especially in his interpretation of the messages of the epistles. Writing of Paul's message in the first chapters of I Corinthians, he shows how ". . . the aristocracy of intellectualism, like a fungus growth, sprouted in the midst of the simple souls of the faithful." Again, writing of the disorder that (in Corinth) had been introduced into the evening meal which preceded celebration of the Eucharist, he says, "supernatural solidarity had died with a full stomach."

Almost no footnotes are given, and there is consequently no indication given of the source of the materials, whether found in the author's imagination, in Catholic tradition, or in the scriptures. Paul is to the author a persecuted ascetic, whose "sore blistered feet" are spat on by the ordinary people of Ephesus,

who is insulted at every street crossing, bombarded with rotten fruit, pricked with cutting jokes.

Mr. Giordani's book will be found very profitable to anyone who wishes to understand the Roman approach to the scriptures. However, the Paul whom this book presents is in my judgment far removed from the Paul of the New Testament.

H. E. TURLINGTON.

The Believer-Priest in the Tabernacle Furniture. By Harold B. Street. Moody Press, Chicago, 1946. 160 pp.

The author was engaged in missionary work in Southern Ethiopia at the time of the Italian invasion. He and his family were isolated from the rest of the world for a year, during which time he conceived this interpretation "with no library but the Bible and no instructor but the Holy Spirit." Although this is his claim, he fails to give credit to the many teachers he was indebted to before that year and the several books he had read beforetime. As Teacher, the Holy Spirit is incomparable, of course; but He is surely not indisposed toward using man's past experience.

The purpose of the book is to show that the various furniture in the Tabernacle is typical of the Christian experience of fellowship with God. The brazen altar typifies cleansing from guilt; the golden candlestick, testimony to the world; the shew bread, testimony to the saints; the golden altar, testimony to God; the mercy-seat, communion with Christ. The case is very charmingly presented, considerably enlightened by interesting anecdotes from the author's own experience as a missionary. The reader will find considerable delight and food for thought in these pages.

CLYDE T. FRANCISCO.

The Lord Reigneth. By Adam W. Burnett. Scribner's Sons, New York, 1947. 134 pages. $2.00.

This fascinating book contains the Russell Lectures which were delivered by the author in 1944 to a Conference of Ministers at Union Theological Seminary, New York, and later to other groups. Dr. Burnett emphasizes his hesitancy in presenting an interpretation of the Book of Revelation in so short a volume: but his one desire "was to offer a preacher's view of the Book, and

to help other men to find in it the inspiration for sermons that I had found."

Something of the author's keen insight into the nature of prophecy and revelation is reflected in such statements as these: "We do great wrong to John and his Book if we regard these (he refers to chapters 17 and 18) and other visions as nothing if not prophecies bound to have a particular fulfilment. A prophet in the Bible is not primarily a man who foretells the future. He is a man who speaks for God. It is because he is equipped for that, in the first instance, by divine inspiration that he has shown amazing insight into the course that history, God, being God, is bound sooner or later to take." (p.100).

In no type of writing is it more necessary to reckon with the historical context than in apocalyptic literature. Dr. Burnett is convinced Revelation was written during the reign of Domitian, and his interpretation of the book is constantly in line with this conviction. The author is also mindful of the historical context of our age. His illustrations and conclusions are therefore most helpful and penetrating for the minister and teacher today.

The book is a delight to read, for the author has written in a style simple and lucid. For a sane and useful interpretation of John's difficult Apocalypse, and for inspiration from the fine Christian insight of the author, read *The Lord Reigneth.*

H. E. Turlington.

The Eagle and the Cross. By Prince Hubertus zu Loewenstein. Macmillan Co., New York, 1947. 280 pages. $2.75.

A novel of earliest Christian times set in the first year after the crucifixion during the reign of Tiberius Caesar and ingeniously including most of the territory of the Roman world along with many of its men of prominence in all walks of life. There is a mixture of merits and faults but keen interest is held throughout, perhaps because one can hardly resist being drawn by such names as Cornelius the Centurion, Tiberius, Seneca and Caligula. Prince zu Loewenstein is a thorough student of Roman times and ancient literature, and he manages to bring in many apt illustrations of customs and laws along with quotations from philosophers and poets. His interpretation of the character of Tiberius and Seneca and some lesser Romans is most helpful.

Almost overbalancing these excellencies, however, are some grave defects. Much overdone is the attempt to show similarities between those days and ours. The hero was once invited to "park" his horse for so much an hour in a Roman "parking lot"! Much of the action seems forced and the coincidences incredible. Worse of all, the author reads the later developments of Roman Catholic creed and tradition back into the first few weeks after the crucifixion. Finally there is entirely too much vaporous soliloquizing on the part of the young hero.

All in all, the book is helpful reading for any, especially young people beginning the study of Latin and ancient history or desiring background of the New Testament, provided the reader is aware of the presence of Romish ingeniousness. One is a little disappointed to find many hangovers of wartime carelessness of workmanship in the product of so good a publisher as Macmillan.

S. L. Stealey.

Road to Reformation. By Heinrich Boehmer. Translated by John W. Doberstein and Theodore G. Tappart. Muhlenberg Press, Philadelpnia, 1946. 449 pages. $4.00.

Many books on the Reformation emphasize the political and economic factors to the neglect of the profoundest cause of all, i.e., the religious. This great epoch in the history of Christian thought is impossible to understand apart from the search for the mercy of God on the part of Martin Luther to 1521, the year of his trial at Worms. With this period of the life of Luther this great and profound work, published in German as *Der junge Luther* in 1925, is concerned. To say the book is great and profound does not mean that it is a book "for scholars only." Those who have read Boehmer's *Luther in the Light of Modern Research* know that the author is a master of his subject, but the book reads like a novel. Yet it is true to the facts. So true it is that many Luther legends, Catholic and Protestant, fall before Boehmer's research. This is especially true of his conversion, his visit to Rome, and the trial at Worms. The "holy of holies" is the story of how Luther in 1513, four years before the Ninety-five Theses were nailed to the Church door at Wittenberg, discovered that salvation is *sola fides, sola gratia*. No doubt justifi-

cation by faith is the central belief that led the great reformer from the church of Rome.

Part One discusses "The Reformer in the Making," and the period covered is from his early home to the Ninety-five Theses. The chapter on the "Dawn of the Reformation Consciousness" brings deep insight into the nature of religious experience. Part Two covers the "Beginning of the Great Struggle." Luther's defense of his three Reformation writings (i.e., *On the Babylonian Captivity of the Church*, *A Treatise of Christian Liberty*, and *An Open Letter to the Christian Nobility*) "against the principalities and powers" is painted with the delicate touch of an artist and with the accuracy of a great historian.

To read this book is a renewal of faith. Thanks to the translators for this gift to the English-reader.

DALE MOODY.

The Death of the Son of God. By Herman Hoeksema. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1946. 276 pages. $2.50.

The Heidelberg Catechism of 1563 asks the question: "How many things are necessary for thee to know, that thou in this comfort mayest live and die happily?" The answer given is: "Three things: First, the greatness of my *sin* and *misery*. Second, how I am *redeemed* from all my sins and misery. Third how I am to be thankful to God for such redemption." Rev. Herman Hoeksema, as an advocate of the Reformed faith, is writing an exposition of this historic document in several volumes of which this is the third. Questions 29-44 of "The Triple Knowledge" are expounded in the light of modern thought and on the basis of Holy Scripture. The author makes no attempt to depart from this confession, but rather confines himself to lucid exposition and vigorous defense. His book will no doubt be of wide use among those of this confession. It is a clear and readable exposition for all.

DALE MOODY.

Newman, The Church Historian. By Fredrich Eby. Broadman Press, Nashville. 203 pages. $1.75.

Dr. Eby, son-in-law of the beloved and honored Albert Henry Newman whose name stands high among all church historians and

highest among Baptist historians, has done Baptists everywhere a great service in releasing this intimate biography. Those of us who love history rejoice especially. Here is a pattern for us of life and study, and one that is not too ideal and unattainable.

Dr. Newman was quite as human as most of us. His egotism and snobbishness as an adolescent boy in Mercer University when it was located in Penfield, Georgia, were balanced only by the fact of his scholarly brilliance. His development in historical scholarship rapidly overcame the despicable traits and he became the mild, thoughtful and famous teacher who brought honor to McMaster University in Canada, Baylor University and Southwestern Seminary in Texas, and Mercer University in Georgia. At the McMaster the administration was wise enough to require only 9½ hours a week of lectures for only 26 weeks a year, and their professor produced the famous two volumes of *A Manual of Church History* and many lesser works on Baptists. His gift of languages (he could work in at least seven) permitted him to clear up important phases in Baptist history during continental Anabaptist days. Other schools were not so considerate, and his writing almost stopped when he left McMaster in 1901.

Dr. Newman's life was so intertwined with Baptist life in general that its story draws in many men and events of wider interest. His relationship with Dr. B. H. Carrol, a much more conservative theologian who was so sure that he knew the proper interpretation of the Bible that in his final will "he made it incumbent upon the seminary (Southwestern) to repeat his lectures on the Old and New Testament verbatim, word for word, and without change until the end of time," was most interesting. So also his connection with Dr. W. H. Whitsett, Rufus W. Weaver and a host of others. Letters from dozens of Baptist leaders an prominent men in all faiths bring revealing light.

The chapter on Newman's doctrinal views is frank, surprising, interesting.

May more Baptists become interested in history and may all become familiar with Albert Henry Newman.

S. L. Stealey.

The Mediator. 624 pages. $6.00.
The Divine Imperative 728 pages. $6.50.
Man in Revolt. 564 pages. $6.00.
By Emil Brunner. Translated by Olive Wyon. The Westminster Press, Philadelphia, 1947.

To those who have read either the German or British edition of these three great books a review of the American edition is unnecessary. It is enough to announce that they are again available. Students, teachers, and ministers will all be grateful that the Westminster Press has again shown excellent judgment in the selection of theological reprints.

The Mediator was originally published in 1927 and then attracted wide attention in the Christian world. Dr. H. R. Mackintosh, author of one of the best books on this subject, pronounced it to be "a book for the times." Brunner challenges the modern conception of Christ with arresting acumen. The distinction between general and special revelation has been obliterated, he declares, and "we must prove its existence, for everything in the Christian religion depends upon the clearness with which this is perceived, because only when this distinction stands out sharply and clearly is the significance of the *Mediator* taken seriously." (p.41). After the elaboration of this thesis in Book One, Brunner turns to discuss the person and work of the Mediator in the other two books.

Book Two. *The Person of the Mediator.* The person of Jesus Christ centers around the basic ideas of "the deity of the Mediator," "The Incarnation of the Son of God," and "The Humanity of the Son of God." In the historical revelation of the incarnation God and man meet. "This event is not merely the starting-point of faith," Brunner declares, "it is also the foundation upon which it is built. It belongs to the essence of the Christian faith that it is based upon this solid foundation, that everything depends upon this fact, upon this event which took place once for all." (p. 201). It is this faith that is the stumbling-block to the mind of modern man, but to those that believe it is the one thing that really matters.

Book Three. *The Work of the Mediator.* The work of the Mediator is inseparable from his person, and the person cannot be separated from his work. It is a grievous misunderstanding to pervert the faith in the Mediator into a metaphysic, "because

by its very nature it desires to secure the existential, personal character of the meeting of the human soul with God." (p. 407). It is in Jesus Christ, where God Himself confronts man that atonement for sin takes place, where man is reconciled to God. Here the self-movement of God is completed, at the point where it meets with the greatest resistance, that is, "where it is confronted by guilt, the objective element which separates, the objective nature of which is itself only fully perceived in the process of breaking down its resistance." (p. 488).

The Divine Imperative has no equal in the writings on Christian ethics. More than any of the three this book has been in great demand. The book, originally published in 1932, is written from the conviction that there is no practical evasion of the ethical question. Not even the smallest decision can be made save in the light of a superior purpose, a norm, a commandment. The will of God is the basis and norm of the good for the Christian. This makes Brunner's ethic a theological ethic, which he contrasts with philosophical ethics. Philosophical ethics cannot correctly define the good, because they are either too abstract and absolute or too concrete and relative. In the Christian faith the good comes by revelation which is concrete but absolute.

From this point of view the divine command in relation to the orders of society is interpreted. Beginning with marriage and the family as an order of creation, such questions as monogamy, divorce, and celibacy are examined. His discussion of marriage and children illustrates the balance of his argument. "Sexual intercourse is intended by the Creator," he says, "not only as a means of procreation but also a means of expressing love of married people for one another." (p. 367). Then follows "The Community of Labor," "The Community of the People and of Law," "The Community of Culture," and "The Community of Faith." His discussions of labor and capital, the state and the church explode the superstitution that the Christian faith has nothing to say to the orders of society. Combined with *Justice and the Social Order* and several small writings, Brunner has given the Christian Church a Mammoth Cave of ethical insight. And the end is not yet.

Reinhold Niebuhr's *The Nature and the Destiny of Man* is the only book that can compare favorably with Brunner's *Man in*

Revolt, and Niebuhr no doubt owes much to the work of Brunner. Man, Brunner believes, can be understood only from above, i.e. from the point of view of revelation. "The Imago Dei" is the distinctive thing about man, and on this fact the responsibility of man as a creature of God is based. His discussion of this topic is classic indeed. It is here that his chief conflict with Barth centers. Brunner will never forget that man, even in his sin, is a responsible being before God. Personality is the clue to man. Around this understanding the individual and the community, man and woman, soul and body, evolution and creation, history and death are analyzed.

The reader is referred to an article in this issue on *An Introduction to Emil Brunner* for further detail.

DALE MOODY.

The Holy Spirit in the Life of Today. By F. W. Dillistone. Westminster Press, Philadelphia, Pa., 1947. 126 pages. $1.50.

The fact that this book is by the same author who wrote *The Significance of the Cross*, is enough to commend it to a large group of readers. To those who may not have discovered the earlier volume, I should like to commend both with considerable enthusiasm. Dr. Dillistone, formerly at Wycliffe College in Toronto and now Vice Principal in The London College of Divinity, has the happy faculty of presenting profound truths in simple language. More than that, he interprets essential doctrines in such manner as to inspire genuine consecration and piety. These two books are vital.

For general reading this is the best book on the Holy Spirit that has been written in several years. It is not primarily theological in treatment, nor is it popular in design, and yet it is both. Though it plows no new ground, it is nevertheless sufficiently serious and thorough to reward the careful reading that diligent students will give it, and it will add stamina to the thinking of others.

There are seven rather short chapters. The first studies comparatively the ideas of Spirit and of Holy Spirit. The second surveys the general teachings of the Bible concerning the Holy Spirit. The next four study the results of the work of the Spirit in terms of Life, Power, Order, and Glory. The seventh is a

practical application of what has gone before in answering the question, How may one receive the Holy Spirit and enjoy His abiding presence? The answer is first given in terms of repentance, and here the author is especially helpful and fresh in interpreting a frequently misunderstood Biblical doctrine. As in the first century repentance was needed to lift people beyond the perspective of legalism and Pharisaism, so it is needed today to point our thinking beyond the perspective of the Age of Science. Then the answer is given in terms of a true relationship with the natural order effected through the creative activities of the Spirit, and a true relationship with the saved order through the redemptive activities of the Spirit. Thus the Holy Spirit leads us to know Christ as the Word of Life, the Power of God, the Lord, and the Image of God. So the book is a unity, compactly wrought and clearly stated.

H. W. Tribble.

The Realm of Personality. By D. Maurice Allan. Abingdon-Cokesbury, New York. 249 pages. $2.50.

Personality is a word freighted with profund meaning in psychology and philosophy as well as Christian theology. Because it is all but impossible to master the psychological, philosophical, and theological contributions, most authors have been satisfied to remain in one field of thought. Dr. Allan, however, has made an attempt of the impossible; and he has made a remarkable success.

Beginning with the rival views of personality which he classified as the naturalistic, humanistic, and metaphysical, the author brings all dimensions into focus on the problem of personality. The physical and the biological aspects have been explored in the naturalistic view, the conscious, social, and political in the humanistic, the rational, creative, and eternal in the metaphysical. In this pattern he makes an analysis of the levels, patterns, formative forces, and the creative aspects of personality. One of the most helpful chapters is the one on "Formative Forces of Personality." Sustained efforts, integrative ideas, sustaining values, and contact with creative personalities are singled out as the four formative forces; and the discussion gives one nothing less than a religious experience. One truly feels like being a real

person on reading these stimulating pages. Little since William James has been so vital. The analysis of brain and personality is on the same high level.

It is impossible to indicate the many currents of modern thought reflected in the book, but one does not read far before he realizes that the author has "been about" in the best psychology, philosophy, and theology of our generation. We hope this is not the last book from Dr. Allan.

DALE MOODY.

The Affirmation of Immortality. By John Haynes Holmes. Macmillan, New York, 1946. 75 pages. $1.50.

Four characteristics will make this book interesting to a large and varied group of readers. One is the author. Since 1907 he has been pastor of the Community Church of New York and has frequently attracted national attention. The second is that it is the 1946 Ingersoll Lecture on the Immortality of Man delivered at Harvard, a lectureship on which men like William James and Josiah Royce have spoken in the past. The third is the fine quality of thought and language that the author employs in presenting the "arguments which spring from the spiritual philosophy of a modern mind" in support of belief in immortality. This philosophy is summed up as the affirmation of the existence of "a fundamental being which is spirit. In the cosmos, this being is known as God; in the heart of man, it is known as the soul; in relations between men, it is known as conscience." The arguments which centre in man, begin with Plato and end with Plato. The fourth characteristic is the total absence of reference to Christ. At this those who know Dr. Holmes' thought will not be surprised. But it does make the book an interesting specimen of study in the contrast between the conception of immortality as it is presented in the frame of Greek philosophy and the doctrine as it is presented in the context of Biblical revelation. We do not need to impoverish our minds in the contemplation of the future life by ignoring the divine purpose in Jesus Christ who "brought life and immortality to light through the gospel."

H. W. TRIBBLE.

Truths Men Live By. By John A. O'Brien. Macmillan Company, New York, 1946. 472 pages. $2.75.

Although the author of this popular philosophy of religion is a Catholic, Professor in the University of Notre Dame, his appeal is made neither to the Bible nor to the Church but "to the court of human reason." The author says: "In our presentation we shall assume agreement upon the validity of but two primary principles: the ability of the human mind to know, and the law or principle of causality. These need not, and in fact cannot, be demonstrated because they are self-evident and shine by their own light." That these cannot be demonstrated most philosophers of religion would agree, but that they need no demonstration, few beyond his Catholic fold will be persuaded. The human mind or reason indeed is able to know the world, but to assume that this same ability holds for knowledge of God is to forget the fact of sin. Then to assume the validity of the principle of causality as Dr. O'Brien does is to forget that once upon a time there lived a man by the name of David Hume. But unlike Kant, O'Brien still continues his dogmatic slumber.

With this rational method the author "proves" the existence of God and expounds the meaning of religion. When he comes to discuss the soul as God's image in man, the "image of God" is identified with the rational soul as if there was no other view, and from this, following St. Thomas, the spirituality, freedom, and immortality of the soul are "demonstrated." The central problem in the relation between the Bible and science is creation and evolution, and the final stage is a discussion on Jesus Christ, "the founder of the Christian religion."

To those who desire a clear and reliable account of the Catholic philosophy of religion that is not too technical, the reviewer recommends this volume. To those who agree with O'Brien's "assumptions" the work will be of much use.

DALE MOODY.

The Existence of God. By Eric G. Jay. Society for Promoting Christian Knowledge, London, 1946. 70 pages.

The five ways for demonstrating the existence of God that are stated by St. Thomas Aquinas in the first part of his massive *Summa Theologica* have had a history of great fame. Time and

again they have been rejected as invalid on the foundation of modern science, but Thomists still write confident expositions for the modern mind. Eric G. Jay has given a simple elaboration in his arguments: "From Movement to an Unmoved Mover," "From Causation to a First Cause," "From 'May Be' to 'Must be,'" "From 'More' to 'Most,'" and "From Design to a Designer." There is a brief introduction on St. Thomas and the philosophy of Aristotle.

DALE MOODY.

Truth vs. Dogma. By J. C. Macaulay. Moody Press, Chicago, 1946. 125 pages. $1.25.

Evangelical Christianity is caught between the fires of Secularism and Catholicism in the battle for America. Most of the people, if not asleep, are poorly informed in matters pertaining to the latter. C. Anderson Scott's *Romanism and the Gospel* came along to help the situation, and now J. C. Macaulay has furnished another helpful book to put into the hands of those especially who have a conservative background. Only a hair-splitter could find serious error in his statement of Catholic dogma, and evangelical Christians would agree in the main with his answer, though we think he is at times on ground less firm than Scott. Such subjects as the suppression of the Bible, perpetual sacrifice, transubstantiation, priesthood, and the cult of Mary are discussed fairly and examined searchingly. We would suggest a wide use of the book for those who are asleep in Zion.

DALE MOODY.

Lot's Wife and the Science of Physics. By Harry Rimmer. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1947. 160 pages. $2.50.

The title of this book is taken from the last chapter which undertakes to show the harmony between science and Scripture. By a comparison with the discoveries in Pompeii, Dr. Rimmer argues for the scientific possibility of every detail in the story of Lot's wife. His concessions to science are many, and his interpretations of Scripture, to say the least, are a bit unusual. "A pillar of salt" may mean any chemical salt, and "look back" means to "return back" to Sodom and Gomorrah. The book is

made lively with many personal illustrations, some of which are intensively religious.

DALE MOODY.

Through God's Eyes. By Harold E. Dye, Pastor, Central Baptist Church, Clovis, New Mexico. Nashville: Broadman Press, 1947. 116 pages. $1.50.

The author of this little volume is a Westerner, with an imagination, with a religious concern, with a great love of nature, and withal a good story-teller. All these gifts he has used with intelligence so that he has become quite an illustrator of religious truths by means of stories gathered out of the West. Here he travels through the deserts with his Mexican friend, Pablo, and in their travels they discuss various deep problems of the human spirit in connection with observations of nature. To begin with Pablo questions the wisdom of God in so many experiences of human life and of nature. His companion, the author, undertakes to point out the wisdom of God in those things which are so often mysterious to the human mind. Among the rest we face discussions of the mystery of death, the riddle of fame, the enigma of poverty, and then the great problem of evil. The closing chapter, Candle of the Lord, passes through a beautiful story of a night in the desert, arriving at the end of that well known scripture "The spirit of man is the candle of the Lord," through contemplation of the "flaring yacca torches waving against the silvery sky." In the discussion Pablo agrees that "if I were God, I would do what God does."

W. O. CARVER

A Scientist's Approach to Religion. By Carl Wallace Miller. The Macmillan Company, 1947. 127 pages. $2.00.

The relation between science and religion is a perennial problem, but the last century has been one of unhappy controversies. Religion has often failed to appreciate science, and science has often been opposed to religion. It is not too optimistic to say that this battle is passing into history. Men of religious faith have seen how senseless it is to fight against the search for truth, and scientists have come to see the need of religion. Dr. Miller, Professor of Physics in Brown University,

has confessed his own faith in this comprehensive little volume. He attempts no more than an "approach," but his approach is certainly in the right attitude of mind.

The trained theological mind will want much beyond what is said about such vital subjects as God, the Trinity, the Cross, etc., but it should be remembered that this professes to be the approach of a scientist and no more.

DALE MOODY.

Social Disorganization. Revised Edition. By Mabel A. Elliott and Francis E. Merrill. Harper and Brothers, New York, 1941. 1,087 pages. $3.75.

The first edition of *Social Disorganization*, published in 1934, became a well-known book in the academic study of social problems. It was primarily a discussion of the social processes and the anti-social attitudes involved in three particular types of social disorganization, namely individual disorganization, family disorganization, and community disorganization. The authors developed the work upon two assumptions: (1) that social problems should be studied within the framework of a sound sociological theory, and (2) that a study of the nature of social disorganization should be based upon an analysis of social organization and social processes.

The revised edition retains the sociological framework of the earlier book, but it presents the findings of recent research and the statistics available for the various topics covered. Case studies are used throughout for illustrative purposes, but the conclusions and interpretations are based on statistical data. The chapter on "Social Disorganization in Contemporary French Thought" was omitted. A new section on "World Disorganization" undertakes a critical analysis of present world disorganization, with special attention to revolution, facism, and war.

This thoroughly revised and expanded volume is a valuable source of information concerning the concepts, processes, and conflicts involved in the major types of social disorganization. The discussions of "The Juvenile Delinquent," "Family Ten-

sions," and "Crime and the Community" are particularly illuminating.

O. T. Binkley.

Anti-Semitism: A Social Disease. Edited by Ernst Simmel, M. D. International Universities Press, New York, 1946. 140 pages. $2.50.

There have been many attempts to explain the phenomenon of Anti-Semitism, to solve the riddle of the recurring persecution of the Jews through the centuries. Here is one of the most ingenious answers imaginable, based primarily upon the concepts of psychoanalysis. Two research sociologists and six psychologists of the Freudian school participated in a "Psychiatric Symposium on Anti-Semitism" in San Francisco in 1944. This book is a product of that symposium, with chapters contributed by the various participants, who share a common point-of-view.

The basic cause of Anti-Semitism according to these writers, is hidden in the unconscious realm of human personality. The trouble springs from a conflict between the two basic instincts, the instinct of love and the instinct of destruction. In the process of psychological maturation and socialization of the individual there arises a powerful demand for a scape-goat—an object upon which the instinct to devour can be fulfilled without the censure of conscience. For certain psychological reasons the Jew provides the ideal scape-goat for the Christian, who can by persecuting the Jew commit actually the very crimes of which he accuses the Jew, who only *symbolically* is guilty.

There is much that is fanciful in the theory. There are inconsistencies and lack of agreement between the various writers. But there is much which is profoundly suggestive. After analyzing the causes of Anti-Semitism the authors suggest several means of social control looking toward its elimination. Here the reader is disappointed to find nothing of practical value. It is perhaps invidious to add that the writers betray (unconsciously?) a pro-Jewish and anti-Christian bias.

H. C. Goerner.

Men and Hunger: A Psychological Manual For Relief Workers. By Harold S. Guetzkow and Paul H. Bowman. Brethren Publishing House, Elgin, Ill., 1946. 72 pages. $1.00.

This book is a report on the "profound behavioral and emotional changes" which actually occurred to a group of thirty-two men who voluntarily subjected themselves to "hunger experiments" conducted by the University of Minnesota psychologists who are the co-authors. Its purpose is to help relief workers, missionaries, and Army personnel in the task of ministering to the starving in war-torn areas. The book is brief, to the point, and clearly written and should be of value to any person who is planning to do mission work in any foreign country. To the Christian in any phase of Kingdom endeavor this book demonstrates well that fundamental biological needs can be *controlled* and *guided*, but they cannot be *totally* denied without permanently damaging the individual.

WAYNE OATES.

The Abolition of Man. By C. S. Lewis. New York: The Macmillan Co., 1947. 61 pages. $1.25.

Here is a book which should have been written long ago, if only it could have been read intelligently and accepted with the vitality and significance which it deserves. A sub-title suggests that it is "Reflections on Education With Special Reference to the Teaching of English in the Upper Forms of Schools," in England, of course. Its teachings might well be transferred, without change, to the American system of public education, as that has been conducted during the last fifty years or more.

Cast in the quaint, characteristic methods by which Lewis has come to be so widely known, this book is a most penetrating discussion of the basic philosophy of education, and at the same time a most devastating attack on the theories which have underlain the educational system in America, as also in a less degree perhaps in Great Britain during the last three quarters of a century.

As in the light of the recent war and of the terrific years intervening between the first and the second war, there is a gradual return to sanity and to objective estimation of values in American thought, we are able now to read such a book with an effectiveness

with which it would not have been received perhaps fifty years ago. In any event, unless we can get a new philosophy of life and of education underneath our educational system, which shall also greatly modify the methods and approaches, we are headed for disaster in our whole educational and cultural system. Hence I wish it were somehow possible that this book should be compulsory reading and study for every person engaged in the formulation of educational theory and in the practice of education in American life.

The thesis of the book may be very summarily stated as follows: Without a true basic philosophy of life and of history, and without a corresponding correct theory of education all our school system is not only nonsensical, but it is destructive of all value. The naturalism which has dominated general philosophy for the last hundred and fifty years, and the humanism which has dominated the study of all social sciences during the last seventy-five years, have been made the basis for our educational system. By consequence we have treated everything as relative. The concept of relativity and its application to all forms of our thinking and of our life have not only seriously affected morals and thought in this and that direction, they have affected the whole system of life. Lewis contends with great power and effectiveness that such a system of relativity destroys the meaning of humanity. All that is distinctive in man is undermined and thrown away on any such theory. All efforts to find meaning and value in life, or in any phase of life, for humanity, is destroyed by the humanistic, naturalistic philosophy.

For some reason, perhaps in order to use a term which might be used in any form of culture based on religion, Lewis has taken the Chinese term *Tao* as constituting the basis for all reality, and the starting point for all true philosophy of value. Apart from the *Tao*, there is really no existence, and certainly there is no human value. All efforts to find value outside this basic relation have been futile and deluding; and they have been responsible for much of the ruin which has overtaken our modern civilization. "This thing which I have called for convenience the *Tao*, and which others may call Natural Law or Traditional Morality or the First Principles of Practical Reason or the First Platitudes,

is not one among a series of possible systems of value. It is the sole source of all value judgments. If it is rejected, all value is rejected. If any value is retained, it is retained. The effort to refute it and raise a new system of value in its place is self-contradictory. There never has been, and never will be, a radically new judgment of value in the history of the world. What purport to be new systems or (as they now call them) 'ideologies,' all consist of fragments from the *Tao* itself, arbitrarily wrenched from their context in the whole and then swollen to madness in their isolation, yet still owing to the *Tao* and to it alone such validity as they possess."

When man has cut himself loose from the basis of existence, he has entered upon a road which leads not only to the destruction of all morality but equally of all rationality. This strikes to the core the meaning of human life. That is why Lewis calls his book "The Abolition of Man," because the system of dealing with human life based on this relativistic philosophy actually destroys the content of human personality. If this philosophy could work itself out to completion it would result actually in the destruction of the human race.

Here in America our entire system of public education, and in very large measure influencing also our religious education, has for at least two generations been based on this humanistic, naturalistic philosophy. John Dewey has been the high priest of American education, and Columbia University has poured forth a stream of teaching and of teachers, which have influenced powerfully the entire system. We are now reaping the results of this period in a rapid paganizing of our entire culture, and of bewilderment in our conception of our own national life, and of the life of the world. It is this philosophy and the education growing out of it which has conditioned human thinking generally for the exploitation which the dictators have applied to life, and which have resulted in the terrible wars which have destroyed so much of our civilization, and have left us in so hopeless a condition today. Radical recovery from this erroneous teaching is absolutely essential for any hopeful outlook for the future in America and in the world.

W. O. Carver.

Religion in Public Education. By V. T. Thayer. New York: The Viking Press. 210 pages. $2.75.

Widespread attention is being given to the movement for increased time for religious education. All who take the matter seriously realize that the once-a-week session of the church school is insufficient. Many plans are being tried to determine what is the best way in which to secure weekday time for courses in Bible study, social ethics, Christian citizenship, character building, worship and service, and the like. Acute interest has recently developed because of trends toward closer relation of religious education with public school education.

The author has for eighteen years served as educational director of the Ethical Culture Schools in New York. He has also had wide experience as teacher of secondary education at Ohio University. He views with no less alarm than others the increase of crime and delinquency, the breakdown of family life and the dislocation of industrial economy together with widespread loss of concern for the religious rearing of children. Nevertheless, he marshals his arguments against any connection whatever between church and state in a program of religious nurture. He examines the various schemes proposed for weekday religious instruction as a joint enterprise of the churches and the public schools, and finds serious faults with them all. His arguments are often weak and unconvincing, with many misconceptions as to how some of these plans work in actual practice. The reader gets the impression that he is clearing the way for a substitute for all of these forms of "religious education" in favor of his pet theory of "character education." The latter part of the book is devoted to the thesis that the moral function of the American public school is to inculcate the ideals and the principles that constitute the American way of life. "To make ever more explicit the promise of this common way of life, while leaving each individual free—outside the school—to expand upon it and to justify his religious faith as he will, constitutes the American way." The closing exhortation is, "Let us hold to the American way by insisting that the school stick to its lasts!" In the appendix is set forth the plan and program of the Ethical Culture Schools in which this ideal is incorporated.

The fallacy that runs throughout the book is that ethics and religion are separable, that the church is set to teach religion while the public school is concerned to teach ethics. By "religion" the author evidently means organized forms of sectarian church life, creedal statements and confessions of faith, sacraments and ceremonies. Turning all of this over to the churches, he would make of his system of ethics a religion—without God, Christ, the Bible—in which salvation is achieved through character. Here is nothing new, the novel element being that the public school is set to teach this kind of religion rather than religion as traditionally understood. All who are concerned with the difficult and delicate problem of week-day religious education will want to read this book with careful discrimination.

G. S. Dobbins.

The Church and Christian Education. By Paul H. Vieth. St. Louis: The Bethany Press. 315 pages. $2.50.

At its annual meeting in 1944, The International Council of Religious Education authorized "an inquiry into the present status of Christian education," and made provision for a committee to undertake it. Special study and consideration were to be given to certain contemporary problems, precipitated by the war, made necessary by changed theological concepts, demanded by the world-wide educational emergency, made urgent because of trends in religious life at home and abroad, and given immediate relevance because of the ecumenical movement as it bears on the program of Christian education. A large and representative committee was appointed to make the study. Dr. Paul Vieth was then given responsibility as chairman to direct and interpret the findings of the committee. This book is the result.

The committee, as reported by Dr. Vieth, was not primarily concerned with methods. The purpose was rather that of a brief review of the history of Christian education, a re-statement of the foundations of Christian education, and a setting out os the church's program of Christian education. In line with thif purpose of dealing with contemporary problems, sections are devoted to the curriculum of Christian education, to the place of

the family, and to the development of competent leadership. Especial attention is given to "a community approach to Christian education." This is one of the most important chapters in the book. Having defined the spiritual basis for a community approach, the committee sets forth a "Protestant strategy," according to which all the Christian, non-Catholic forces of a community will be directed toward the organization and administration of a comprehensive community program of Christian education. The community itself is considered as educator, with plans suggested for the working together of the churches in a common educational task. The International Council is conceived as having special opportunity and responsibility for this type of organized cooperation.

Needless to say, Dr. Vieth has done an excellent job as interpreter and reporter for the committee. Indeed, it would be difficult to determine what is Dr. Vieth's and what is the committee's. With fine modesty, Dr. Vieth gives the committee credit for what is good and accepts blame for what is bad. The book is an indispensable addition to the library of all who are seriously concerned with the problems of present-day Christian religious education.

G. S. Dobbins.

A Functional Approach to Religious Education. By Ernest J. Chave. Chicago: The University of Chicago Press. 170 pages. $2.50.

Thoroughgoing liberalism in religious education, thought by many to have surrendered and acknowledged its defeat, is here brought back to the field of battle and offered again as the hope of decadent churches. Dr. Chave has long been an avowed champion of "liberal religious education" at its best or worst according to the viewpoint of the reader.

That "religious education" as practiced in many of the churches, and even as taught in institutions of higher learning, needs improvement and renewal, scarcely anyone would dare deny. A changed and changing world calls for changed materials and methods. Dr. Chave puts the "functional" approach over against the "traditional." Following a functional analysis of religion, he appeals for an educational program with a deeper sense of worth and social sensitivity. Much more stress, he

insists, should be placed upon appreciation and discrimination. Functional teaching and learning would call out greater responsibility and more vital cooperation. Those in the church school should feel that they are on an adventurous quest, with dynamic purpose which would replace atomism with integration. Instead of being concerned primarily with the past, even the past as reflected by the Bible, teachers in this functional approach would give much more attention to "history and celebration." The author envisions "a new day for religious education," in which the Bible "must take its place in the vast array of religious literature and, without presumption as to uniqueness, prove its worth by the insight which it gives to intelligent and receptive minds." How this new day will be brought about by the "liberals" and the kind of curriculum which they will devise and use for the "new day," constitute the persuasive but unconvincing closing chapters of a book that represents an era that has passed but whose protagonists seem not to have found it out.

G. S. Dobbins.

Group Process in Administration. By Harleigh B. Trecker. New York: The Woman's Press (600 Lexington Avenue). 125 pages. $1.50.

The reviewer has been looking for just such a book as this for a long time. The modern pastor is inescapably an administrator. His position and powers, however, are different from those of the business executive's. His primary responsibility is not that of administration through an employed staff but through groups of volunteer workers. He cannot promote and demote, hire and fire, but must seek results indirectly through conference, discussion, moral suasion. Many a pastor's usefulness has been broken on the rock of ineptness and bungling in his administrative relationships with church groups.

This book of Mr. Trecker's was written chiefly for administrators in the field of social service. Yet the principles and procedures described apply with minor changes to the work of the pastor in the field of church administration. Some chapter headings will illustrate the point: "Administration as a Group Process"; "The Executive Function with Groups"; "The Planning Process in Administration"; "Work with Committees";

"Evaluation of Group Processes in Administration." The book will constitute a valuable addition to the pastor's workshop.

G. S. Dobbins.

Movies That Teach. By Charles F. Hoban, Jr. New York: Dryden Press, 1946. 189 pages.

The author served with the Army Pictorial Service of the Signal Corps in the last war. In this book he gives his report and his conclusions based on the mass of data which were accumulated in the war-training program.

So far as education is concerned probably the most important finding during the war was the discovery of the value of visual aids in the teaching process. Dr. Hoban gives a rather technical discussion of the use of movies in the Army training program. In spite of the fact that it is technical, it is also interesting and enlightening. For those pastors and churches who are still skeptical as to the value of visual aids in teaching, the first chapter, "Measured Results of Training Films," would prove to be of great help.

Findley Edge.

Preparation and Use of Visual Aids. By Kenneth B. Haas and Harry Packer. New York: Prentice-Hall, Inc., 1946. 224 pages. $4.00.

There has long been a need for a book that sets forth in an accurate yet simple way those principles and techniques that are basic in the use of visual aids. This book is one of the best discussions of these principles that has yet been published. The authors are eminently qualified for this task. Dr. Haas is an authority on industrial training methods and Mr. Packer has conducted numerous visual aids courses on a workshop basis. The suggestions given in this book, therefore, have been refined in the fire of experience.

As one would imagine from the background of the authors, the book is written from the viewpoint of using visual aids in training workers in secular employment. However, it is an easy matter to adapt these principles and practical suggestions to religious instruction.

Practically all the visual aids now available are discussed. These include: motion pictures, filmstrips, slides, opaque pro-

jector, maps, charts, graphs, flash cards, posters, pictures, blackboard, objects, models, and television. There is only one criticism that one could make of the book, and that is, there is a certain amount of repetition it it. Perhaps this can be overlooked because in the use of the various visual aids there are certain principles that remain constant.

But for those people who are looking for a detailed and accurate presentation of how to use visual aids this book is excellent.

FINDLEY EDGE.

Projected Visual Aids in the Church. By William S. Hockman. Privately published by the author, Lakewood 7, Ohio, 1946. 63 pages. $1.50.

This is by far the best book dealing with visual aids for church use that this reviewer has read. The fact that the book is mimeographed and bound with paper binding does not detract at all from its value.

The author has had many years of practical experience in the use of visual aids in the church. In the crucible of experience he has discovered many of the dangers, the pitfalls, and the limitations of the use of projected visual aids in churches. He points out many areas of needed improvement in the realm of religious film production. His contention is that religious film must be produced not with the entertainment idea given first place as in the case of Hollywood production but with the great spiritual purpose of the church given first place. He holds that films to be used by the church should be produced by men who understand and believe in the spiritual purpose of the church and who understand the psychology of worship and religious growth.

The author also gives many practical suggestions as to how visual aids may be used in the church. He insists that motion pictures must be used in the churches for the purpose of education and religious development and not for the purpose of entertainment.

This book is a "must" for every person interested in the use of visual aids in the church.

FINDLEY EDGE.

How to Appreciate Motion Pictures. By Edgar Dale. New York: The Macmillan Co., 1938. 243 pages. $1.75.

This is a manual of motion-picture criticism prepared for high-school students. It gives an analysis of such matters as the photography, setting, costumes, the story, sound, music, and direction. This book would be of interest only to those who want an insight into the more or less technical aspects of motion picture production.

FINDLEY EDGE.

A Short Cut to Correct Pronunciation (Two Sections). By Estelle B. Hunter. The Better English Institute, Chicago, 1946.

These two little volumes contain five thousand of our most frequently mispronounced words. They list only one pronunciation for a word, claiming to give the most frequently used. The volumes are excellent for study and oral practice. To relieve the tedium of going down a list of words in the order of the alphabet, words are grouped under headings such as "Don't omit syllables," "Don't add syllables," "Words ending in ary, ery, ory," etc. There are groups touching almost all of our general activities. This makes the study of pronunciation interesting. For some of us who think we need them least, these would be valuable additions to our study books.

INMAN JOHNSON.

Broadman Pocket Record for Pastors and Church Officers. Prepared and arranged by Porter Routh. Nashville: Broadman Press.

This is an attractive, plastic-bound record book for the pastor's pocket and desk. It contains forms which, when filled out, provide complete and valuable information concerning the major phases of the church's life and the pastor's work. Every pastor will want a copy. I have long wanted just such a book for personal use and for recommendation to my students.

G. S. DOBBINS.

The Formal Wedding. By Judson J. McKim. New York: Fleming H. Revell Co. 96 pages. $1.50.

Not only is the minister frequently called upon to officiate at a formal wedding, but often he is also expected to be an authority

on the requirements of correct social usage in the many details accompanying such an occasion. The author, who has served as director of educational and religious programs for station WKRC, and who for many years was a general secretary of the Y.M.C.A., tells how he was called upon to act as master of ceremonies for many fashionable weddings. This responsibility led him to make careful inquiry concerning the etiquette of the formal wedding, and this book is the result of his experience and study. Every minister would do well to have a copy on his desk available for ready reference when called upon to give guidance in the many delicate details that are governed by custom in "the best circles" of modern society.

G. S. Dobbins.

Christian Marriage: A Handbook on Getting and Staying Happily Married. By Floyd van Keuren. New York: Morehouse-Gorham Co. 180 pages. $1.50.

Ministers will welcome this book for two reasons: first, it is a good book to give or recommend to a couple planning marriage or entering marriage; second, it provides practical and helpful materials for the minister as counselor of those planning to be married or who need his help when difficulties arise. The book appeared some ten years ago under the title, "Outfitting for Spiritual Marriage." The new edition has been carefully revised.

This book is full of common sense. It is replete with experiences which illustrate the author's points. The viewpoint is thoroughly Christian, and delicate problems are handled chastely and reverently. After a preliminary discussion of essentials of personal equipment for marriage and the meaning of "dynamic love," the successive steps in the marriage experience are dealt with—the engagement, the marriage, the facts which must be faced following marriage, the inter-relationships as playmates, work-mates, and worship-mates. An exceptionally sensible chapter deals with "Sex—and Christianity." The pastor will find helpful the discussion of "Techniques for Troubled People." The final chapter on "children" is worth the price of the book. An appendix contains suggestions and directions concerning the etiquette of weddings.

G. S. Dobbins.

It's Up To You. By Seward Hiltner. Association Press, New York, 1946. 32 pages. 10 cents.

This booklet by Seward Hiltner, who led the seminar for ministers at the Yale School of Alcohol Studies last summer, is addressed to the individual. It is a dispassionate statement of facts about alcohol: the kind of alcohol used in beverages; the strong social pressures to drink in American society; the effects of ethyl alcohol upon the individual; the social problems directly related to the use of alcoholic beverages; and the bearing of Christian morality upon the use of alcohol. Underlying the discussion is the assumption that every person is concerned with the modern problems of alcohol, that he should study and reflect on the facts concerning alcohol and its use, and that he should make up his own mind. Christian ethics condemns drunkenness and the person who decides not to drink is in good company.

O. T. Binkley.

Statistical Analysis. By Allen L. Edwards. New York: Rinehart & Company, Inc. 360 pages. $3.50.

The author concedes that "the customary course in statistics is dull and uninteresting." The reviewer, having had such a course in university, heartily agrees. Yet statistics are exceedingly important in education, in psychology, in sociology, and even in church administration.

This book represents a successful attempt to reveal the mysteries of statistics to the reader who has had little technical training in the field. The introduction is especially readable and valuable, setting forth as it does the meaning and purposes of statistical investigation as a technique of research and as a means of interpretation. Better than any text with which the reviewer is familiar, the book provides a survey of rules and principles which serve to clarify and simplify statistical procedures. The remainder of the volume is then devoted to the processes involved in measuring central tendency and variability, in making statistical computations, in arriving at the co-efficient of correlation, in determing probability and frequency distributions, in devising tests of significance, in analyzing the several factors which relate to variations, and in predicting and evaluating results. A closing chapter on "Research and Experimentation"

is of special value. In addition to an up-to-date bibliography, there is an index giving tables which will greatly facilitate statistical computations.

G. S. Dobbins.

Southern Baptist Handbook, 1946. By Porter Routh, Department of Survey, Statistics, and Information. Sunday School Board of the Southern Baptist Convention, Nashville. 351 pages. $1.50.

Dr. Routh has contributed a store of valuable information to all Southern Baptists, particularly to the leaders, in the 1946 handbook. A copy of this book should lie continuously on the desk of every evangelist, every pastor, every professor, and every other leader and workman among Southern Baptists. He certainly has demonstrated his ability to carry on the great work which has been done so effectively since 1921 by Dr. E. P. Alldredge.

Ellis A. Fuller.

The Seven Myths of Housing. By Nathan Straus. Alfred A. Knopp, New York, 1945. 314 pages. $3.00.

Here is an enormous amount of factual information concerning the housing problem in the United States, including an analysis of what has been attempted and a proposal as to what should be undertaken toward a solution of the problem. The author, who served as Administrator of the United States Housing Authority from 1937 to 1942, undertakes (1) to show that the elimination of slum conditions in town and country requires a program of subsidized public housing, (2) to refute fallacies in the arguments used against a federal housing program, and (3) to present a plan for an adequate housing program. His conception of the role of federal and local governments in the field of housing should be subjected to critical examination, but his appraisal of the need for improved housing in this country, and the relevant data which he has drawn from economics, sociology, and city planning, deserve careful consideration. He maintains that a sound housing program rests on three fundamentals, namely, low interest rates, low rents, and low density of population, and that only the first of these three has been achieved. He believes that, "Some day the American people will demand that the slums be razed and that,

in their stead, communities of attractive, healthful homes be built."

O. T. Binkley.

Power For Peace. By O. F. Nolde. Muhlenberg Press, Philadelphia, 1946. 138 pages. $1.00.

This is an interesting and useful manual, designed to help the Christian citizen reach intelligent decisions concerning his responsibility for promoting world order. The basic facts concerning the objectives, structure, and procedures of the organization of the United Nations are clearly stated. The conviction runs through all the chapters that Christianity is responsible for the character of social institutions and that Christian citizens should be informed and active in the field of international relations. The imperative need of a Christian world strategy is emphasized.

O. T. Binkley.

Toward A United Church. By William Adams Brown. Scribner's, New York, 1946. 201 pages, plus 56 pages of documentary matter, plus index. $2.50.

When Dr. Brown died in December, 1943, he left this unpublished manuscript which has been edited and brought to date by Samuel McCrea Cavert. Thus two informed, fair-minded and wise protagonists of the ecumenical movement combine to present its history and argument. Amidst the flood of books recently appearing which deal with this subject this one stands out in my judgment as the best. Dr. Brown in his preface frankly states his objective as being to clarify and summarize the welter of issues and writings that have plagued the movement since its rise a third of a century ago. In his Epilogue Dr. Cavert discusses the status and possibilities of the movement in the postwar world.

It is a handbook of incomparable worth for any who would understand the persistent and rising ecumenical movement, whether to aid it or oppose it. The historical background and forerunners of the movement are presented. The divisions—missionary, life and work, faith and order—are distinguished and related. The conferences are chartered and discussed. The

difficulties and obstacles are fairly recognized. The spirit of those who believe in it winsomely permeates all the positive arguments presented. The constitutions of the Federal Council and the World Council are printed among the valuable agenda, along with many other pertinent documents. The book is a history, a cyclopedia, a handbook, and should be possessed by all our preachers and leaders.

S. L. Stealey.

America Must Be Christian. By H. C. Goerner. Home Mission Board, Atlanta, 1947. 141 pages. $1.25.

Here is not just "another mission study book." It is a scholarly, comprehensive, stateman-like discussion of America in the world situation from the standpoint of Christianity. It is vitalized by prophetic, evangelistic passion; the discussion is illuminated and supported by facts and statistics of primary significance. Professor Goerner succeeds in putting into his pages his own anxiety and hope for a Christianity in America that feels its worldwide mission; that will deepen and make real its function in the life of America and thus feel the call of its universal mission.

The urgency of world crisis pulses through all the pages, while all the way there is a realistic recognition of actual situations and practical demands.

This book will greatly help ministers and other Christian leaders to make America Christian in far fuller measure than she now is; and will greatly serve the Home Mission cause for which it was primarily written, by giving it fresh interpretation and by setting it in its context of world significance.

The volume represents the highest standard of Southern Baptist study books.

W. O. Carver.

Beyond Prejudice. By Toru Matsumoto. Friendship Press, New York, 1946. 146 pages. $1.25.

Beyond Prejudice is a record and an interpretation of the ministry of the church to the Japanese Americans who were uprooted from their homes on the Pacific Coast by military order at the outbreak of war and sent to relocation centers. The con-

cluding chapter entitled, "Unfinished Business," wisely suggests that the church is concerned with the future of the Japanese Americans, that we have an opportunity and obligation to act as Christians toward 130,000 persons of Japanese ancestry in our midst, and that we should enter into a genuine fellowship that goes beyond prejudice to understanding, appreciation, and cooperation.

O. T. Binkley.

Racism: A World Issue. By Edmund Davison Soper. Abingdon-Cokesbury, New York and Nashville, 1947. 304 pages. $2.50.

This helpful study of race prejudice in its various expressions throughout the world is the product of a series of seminars held in the Chicago area in 1942-44. Dr. Soper, who had general direction of the seminars, drew upon material in the unpublished papers produced by members of the various groups, plus his own research, in writing the first draft of the book. This then was submitted to criticism of more than a score of experts on different aspects of the race problem, and was revised in light of suggestions made by them. The resultant book therefore happily combines the breadth-of-view of a large group with the unity-of-treatment of an individual author.

In two introductory chapters a clear distinction is made between "race," denoting real biological and cultural differences among large groups of humanity, and "racism," denoting the mistaken notion of inherent biological superiority or inferiority as between races. Then follow nine chapters dealing with race relations in as many different parts of the world: Germany, Russia, India, the Orient, Pacific Islands, Africa, Brazil, Spanish America, and the United States. A separate chapter is given to the Negro problem in America, as distinct from that involving other racial minorities. The two concluding chapters treat the relation of racism to international order and to the Christian church.

A book covering so wide a field obviously cannot go into great detail on any one country. Dr. Soper's notes on his sources suggest lines for further study. Both as a general introduction for the novice in the field and as a rapid survey or review for those who have already read widely on the subject, the book has great

value. He who reads and ponders this book must almost certainly agree with Dr. Soper's conclusions: that racism is a world issue of critical importance; that the Christian church has the only ideal solution, yet has failed to apply its ideals in many practical areas; and that today is the day of opportunity and responsibility for the church all over the world.

H. C. Goerner.

The World and Africa. By W. E. B. DuBois. Viking Press, New York, 1947. 276 pages. $3.00.

Here is a book to be reckoned with. Its theme is revolutionary, almost startling. The author admits to begin with that his position is extreme, open to the criticism of lack of scholarship, almost inevitably marked by "mistakes, inaccuracies, and false conclusions." Throughout the book his logic is obviously warped by a passionate bias. And yet there is so much truth in what he says, and he marshals so many facts to support even his half-truths, that he makes out a fairly good case of his main thesis and makes it impossible for any open-minded reader ever to think of Africa and her people in quite the same way as before.

Dr. DuBois, who is Director of Special Research for the National Association for the Advancement of Colored People, describes his book as "a history of the world written from the African point of view; or better, a history of the Negro as part of the world which now lies about us in ruins." Viciously attacking the generally accepted view that the peoples of Africa are backward races needing the uplift of white civilization, he holds that "there can be no doubt that the level of culture among the masses of Negroes in West Africa in the fifteenth century was higher than that of northern Europe, by any standard of measurement" (p. 163). He credits the Negro with the discovery of iron-smelting and other gifts to mankind. He seeks to establish a prominent and beneficent part played by Negroes in the history of ancient Egypt and medieval Europe. He traces African influences to India, China, and the Americas. In short, until a fortuitous combination of circumstances brought about "the rape of Africa" by European slave-traders and empire builders, the Negro people had been among the most advanced and influential in world history.

Furthermore, DuBois holds, the present decay of western civilization is due primarily to the injustice and oppression of the African peoples by the white man. There is too much truth for comfort in the recital of the record of "Christian nations" of Europe in their dealings with Africa. Except for an understandable note of bitter cynicism, DuBois' voice would at times sound like that of a Hebrew prophet. Despite his prejudiced exaggerations, white readers will do well to consider how much of prophecy there may be in his words of denunciation and his warning of doom apart from penitence.

DuBois is not merely crying out in a wilderness. He addresses the contemporary situation with a practical proposal of political action. He calls for a "Pan-African union," to be recognized by the United Nations, to become the agency for securing a redress of evils and maintaining the rights of colored peoples in the world. He darkly suggests that if his ends cannot be accomplished by democratic means then a turning to Communism is the justifiable alternative.

This book stands written. Some of it can be answered, but it cannot be ignored.

H. C. GOERNER.

The Pageant of Chinese History. By Elizabeth Seeger. Longmans, Green and Co., New York, 1947. 414 pages. $3.50.

Begun as a text-book in Chinese history for twelve-year-old children, Miss Seeger's book has been expanded into an introductory history of the Chinese people for both young and old. A simple narrative form has been retained. This keeps the story interesting and readable. Yet there is nothing objectionably "childish" in the style.

For the person who knows nothing of Chinese history a better book with which to begin would be hard to find. The facts are accurately stated, yet told with effortless ease. A voluminous narrative is aptly abbreviated, and a sense of the sweep of history is preserved. The title of the book is well-chosen: the impression of pageantry passing in review stands out for the reader.

First published in 1933, the book was revised and enlarged in 1944 and again in 1947. This third edition brings the record

down to the end of the war with Japan. Other books in the series of "Pageants of History" deal with Japan, Canada, and South America.

H. C. Goerner.

New Zealand: Pacific Pioneer. By Philip L. Soljak. New York: The Macmillan Company, 1946. 197 pages. $2.50.

The little Dominion of New Zealand has been known to the student of sociology through the years for its many advanced laws in behalf of the common people. It is at present of special interest to the student of world affairs by virtue of the important role it has played, and is playing, in the evolution of the modern Pacific as an area where some of the most significant economic, social and political issues of the next generation will probably be decided, for better or for worse. For that reason alone, Philip Soljak's book is worth reading. The author is well-fitted to write about New Zealand for the American public, since he is speaking about his native land to the people of his newly adopted country. The book gives a true and unbiased picture of the people, their history, their present pursuits and their beautiful country. The reader will be enchanted with the story of "a green and pleasant land which, within a century, has been transformed from a primitive wilderness into one of the most productive democracies in the world." It is the sort of book that a tired preacher might well read for sheer relaxation, finding instruction and surprise the while he reads.

Hugh Peterson.

The Royal Adventures of Richard Halliburton. The Bobbs Merrill Company, Indianapolis, 1947. 571 pages plus numerous plates. $3.98.

The untimely death of Richard Halliburton in a Pacific typhoon in 1939 brought to a tragic end the career of the most glamorous globe-trotter in history. No other has quite matched the reckless audacity with which this young Princeton collegian gave free rein to the wanderlust in his soul. Nor has any one excelled him in the ability to share his adventures with others. His books will remain the permanent favorite of multitudes of arm-chair adventurers, who must take their travel by proxy.

The publishers have produced a real bargain in this omnibus presentation of Halliburton's first three books bound in one volume. *The Royal Road to Romance, The Glorious Adventures,* and *New Worlds to Conquer* are all here, in new type, with numerous photographic illustrations. Put this book on your list of "gift suggestions."

H. C. GOERNER.

Priestess of the Occult: Madame Blavatsky. By Gertrude Marvin Williams. Alfred A. Knopf, New York, 1946. 345 pages plus index. $3.50.

Here is a "debunking" biography of the founder of the Theosophical Society that will please all except the blind devotees of that cult. In a forthright manner, with considerable documentation, the author tells an apparently complete story of a rather versatile Russian-born woman who became adept in the techniques and tricks of spiritualism and magic, had many paramours and one illegitimate child, traveled in Europe, Britain, America, Egypt and India, always managed to escape financial disaster by making new converts among people who had more wealth than wisdom, and finally died in England practically deserted by her followers, many of whom had been disillusioned concerning her moral integrity and spiritual worth. But in proof of Kierkegaard's reaffirmation of the Bible dictum that people want to be deceived in matters of religion, another woman, younger and personally more charming, stood by to take her place in promoting this strange cult that is said to number 100,000 followers today. Of this second leader, Annie Besant, the author wrote an earlier biography under the title *Passionate Pilgrim.*

Mrs. Williams has rendered distinct service in putting so much pertinent material in attractive and readable form. Those who are honestly interested in Theosophy will want to read this book.

H. W. TRIBBLE.

Who Are the Spirits of Spiritism? By E. E. Franke. People's Christian Bulletin, Box 87, Station H, New York. 32 pages. 10 cents.

Ninety per cent of Spiritualism is fraud and trickery, but there remain some phenomena which can be explained only as the

Bible explains them, as due to the work of deceiving spirits. This proposition is ably argued and the reader is warned against all traffic with spirits. A good booklet to place in the hands of those being enticed by Spiritualists.

H. C. Goerner.

The World's Great Scriptures. Compiled by Lewis Browne. The Macmillan Company, New York, 1946. 559 pages. $5.00.

There are several good anthologies of the world's sacred writings, and one might question the need of an additional one, even by such a renowned author as Lewis Browne. Perusal of his volume will soon prove, however, that Browne's compilation is at least *different* from the rest; many will find it *better* than the others, although here, individual opinions may vary. At any rate, Browne's careful selection according to certain standards has reduced the vast library of sacred scriptures to a book of modest size which the common man can read, grasp, and appreciate. This is a contribution to learning and to world understanding.

Browne finds ten religions important enough to be included. From among the "eleven living religions," he omits three, Shinto, Jainism, and Sikhism. He includes, however, two religions of antiquity, those of Egypt and Babylonia. This is unusual in such a compilation.

In the Preface the editor states the principle upon which selection is made from among the many writings. *Moral and ethical value* is taken as the norm. All liturgical and strictly theological passages are ignored. One of the best things about the book is that the reader is told in advance that the selection follows a subjective bias and that much which is important is omitted.

Browne's explanatory notes at the beginning of each section are very helpful. Some statements concerning the Hebrew and Christian scriptures reflect a liberal critical attitude unacceptable to many; yet he does not place the emphasis on the critical. His attitude here is much more reverent than in his early book, *This Believing World*. Nor does he exaggerate the similarities

in various religions as much as some other anthologists. Intelligently used, his book will do much good.

H. C. Goerner.

The Bible in Missions Lands. By Mildred Cable and Francesca French. New York: Fleming Revell Co., 1947. 125 pages. $1.50.

Students of missions will be already familiar with the writings of these two remarkable women missionaries of the China Inland Mission. Boldly and heroically they have ventured into the high interior areas of Asia. In a quite natural way they have a gift of telling the stories of their experiences and adventures, without any self-laudation or any posing. Without any remarkable literary skill, but with genuine devotion to a great cause, and with obvious efficiency in many directions, they tell their story in a way that is wholly fascinating and informing.

The present volume in 17 chapters deals with the Bible from many different standpoints, primarily of course from the standpoint of its influence in missionary work in the various parts of the world. The first two chapters, "The Book Which Demands A Verdict"; and "What It Claims For Itself," obviously represent general considerations concerning the Bible. Several chapters then give something of the history of the development of the book into its present position in the world. Next a series of chapters deal with the impact of the book on the various major sections of the mission field, China, Japan, India, Africa, Madagascar, and finally Tibet. Chapter 14 with the title "The Wind Bloweth Where It Listeth," gives some examples, in interesting stories, of the influence of the Word in unexpected connections. Chapter 15, the Invisible College of Translators, pays tribute and cites examples of the remarkable work of getting the Bible into the languages of the peoples. The last two chapters deal with the movement for world literacy, as a sign of the times, and as a product of the missionary passion; and under the title, "A Hunger for the Word of God" indicates how greatly the world is in need of the standards and ideals of the Bible, on account of the deterioration in morals and in so many directions. All the chapters use interesting stories as a method of illustration and

enforcement. Thus we have a very interesting, informing and valuable little volume.

W. O. Carver.

Into Action - The Church Plans Advance. By A. M. Chirgwin, M. A., B. D., General Secretary of the London Missionary Society. Published by the Committee on Missionary Education of the United Church of Canada, Toronto, 1944. 100 pages.

If this discussion had been issued in normal format of such publications, type, finding, etc., it would easily have made a book of 200 pages, to be put on the market at $2.00. On account of the exigencies of the war, no doubt, it was issued as a close printed pamphlet on large pages. It therefore fails to make the immediate impression which its contents and handling deserve. Besides it was somehow late in reaching me.

It still deserves to be said concerning this work, that it is by one of the recognized leading statesman of the missionary enterprise in this generation. Dr. Chirgwin was already known to missionary students by several books from his pen. Even before the close of the war under his leadership his great missionary society was looking forward in statesman-like fashion to the demands and opportunities which would come subsequent to the war. Including the Introduction there are eight chapters. They deal with some of the outstanding problems and opportunities facing the Christian Church in the light of present world conditions. Much that it says has now become largely commonplace among missionary statesmen. It is greatly to the credit of the author that he anticipated much that is being said by others since. There is full recognition of the seriousness of the situation, of its difficulties and of the lines to be pursued in meeting it. The author fully recognizes the seriousness of the breakdown of the grip of Christian churches on the civilization and culture of the so-called Christian lands. To meet this situation there is called for a wholesome but thorough-going evangelism. Christianity must be rehabilitated at the home base. Yet meantime there must be no delaying, and no waiting for specialized opportunities to arise, for we must envision at once a worldwide Christianity, and must analyze this into the major problems and situations facing Christian statesmanship. Thus even at this late date it

will pay interested students well to acquire this book and to study carefully its discussions.

W. O. CARVER.

Kagawa. By William Axling. Revised and Enlarged Edition. Harper and Brothers, New York, 1946. 195 pages. $1.25.

William Axling's popular biography of Kagawa, first published in 1932, is now brought up to date with the addition of two chapters. These are not tacked to the end, but are inserted as Chapters X and XI in the total of fourteen chapters. This arrangement makes for a greater unity and a sense of completeness in the revised edition.

Chapter X, "Far Afield," deals with the years 1930-1941, during which Kagawa's international fame reached its zenith. His travels in the United States, Europe, China, India, and the Philippines are described.

Chapter XI, "Riding the Storm," covers the war years. False rumors are answered and a true picture of the Christian leader's activities and trials during this terrible period is presented. There are no exaggerated heroics in Axling's story. But Kagawa is vindicated and the appeal for sympathy and understanding from Christians of the world is irresistible.

H. C. GOERNER.

Livingstone's Last Journey. By Sir Reginald Coupland. Macmillan, New York, 1947. 271 pages. $3.50.

Why should we be having a new book about David Livingstone almost seventy-five years after his death? And why should this rather stout volume be devoted to an elaborate story of his last journey? Well, if the reader has not already learned of the vast importance of David Livingstone, let him read this book and have his eyes opened. Most people know in a general way that Livingstone is one of the world's great explorers and at the same time one of the most powerful missionary influences in the modern mission history. Some of us have been thrilled with the remarkable life story of Livingstone by Blaikie and Campbell's noble book about him. We also know how Dan Crawford, one of the most picturesque of all missionaries to Africa, was motivated by his desire to establish a mission in the heart of

Africa near the place where Livingstone had died, with a view to realizing in some measure the great ambition of the hero's life.

The Professor of Colonial History in the University of Oxford, has prepared himself through a long period of diligent study and by the cultivation of the deep appreciation for and devotion to the story of Livingstone for presenting a fresh summary of the climactic period in the explorer's life. A number of previous important volumes have developed his skill in writing, so that here we have a rare literary production of an extremely difficult type. The author sketches the earlier periods of Livingstone's explorations up to that which he regards as climax and consummation of a great career. Using the various sources with great freedom, and drawing constantly on the elaborate diaries which Livingstone kept, Coupland has made a story which is continuous, vivid, fascinating, and deeply moving to the spirit of the reader all the way through.

Livingstone is one of the great Christians of all time, one of the most powerful influences in the opening up of Africa to the knowledge of the modern world and to the development in this modern economic age. But for his noble spirit, and his absolute devotion to what he conceived to be his duty to God, to deeply needed service to humanity which was not being rendered or likely to be rendered by any other, Livingstone would stand forth as one of the most tragic heroes of faith and devotion in the history of sacrifice. As it is you follow him through these terrible experiences through his loneliness and sufferings, which but for the heroism of his spirit and the sense of the presence of God would have been absolutely unbearable, and you follow with the growing challenge to your own soul to a deepening faith in God and to a devotion for which you may feel quite unequal. I hope and believe that this volume will give to the present generation a new challenge in the life of this man who is largely unknown to the present generation of readers, even of missionary students.

In a very literal sense Livingstone gave himself for the Africans. He paid a great price for his privilege of doing this. His career of exploration running through a period of more than thirty years, developed more and more in hardships and suffering and would indeed be constantly a roughening *via dolorosa* but for his unconquerable spirit and his saintly devotion. The abolition

of the slave traffic would have been long delayed but for the giving of this life to "the healing of the open sore of the world." I call upon my readers to renew their acquaintance, or if they do not know him already, to make the acquaintance of this supreme hero of Christian ideals and of Christian missions.

W. O. Carver.

Burma Surgeon Returns. By Gordon S. Seagrave, M. D. W. W. Norton and Co., New York, 1946. 268 pages. $3.00.

All who read in *Burma Surgeon* the absorbing story of how Dr. Gordon Seagrave, with his heroic Karen and Kachin nurses, was forced to flee before the advancing Japanese in 1942 must certainly get this triumphant sequel. It tells how the intrepid medical missionary, assigned to General Stilwell, re-organized his mobile medical unit and followed the victorious Chinese-American forces on the long hard battle back to Burma in 1943 and 1944. The adventure of front-line combat duty and the sacrifice and idealism of Christian medical ministry are woven together with the inimitable touch of a truly great personality to form a unique chronicle. Seagrave, whose incorrigibility made him the despair of fellow-missionaries, had just the qualities needed for this tough assignment.

The record ends with Dr. Seagrave back at Namkham in the heart of the Burmese interior, with plans and dreams for re-building his hospital which American air forces had destroyed during the Japanese occupation. Sixteen hundred people joined in a great feast to welcome the Burma Surgeon back home!

H. C. Goerner.

Apaurak in Alaska. By J. Walter Johnshoy. Dorrance and Co., Philadelphia, 1944. 325 pages plus 71 plates. $3.00.

Alaska has been re-discovered by Americans in recent years. Among recent books on that region of romance this biography of a pioneer Norwegian Lutheran missionary ranks high in historical value and reader interest. T. L. Brevig left Minnesota in 1894 to go to Teller as pastor and teacher among reindeer tenders brought in from Lapland by the government. With temporary interruptions, he served in Alaska in various capacities until 1908.

Based largely upon Missionary Brevig's copious journals, translated from the Norwegian, Dr. Johnshoy's work has been strengthened by careful research. If affords valuable insights into Eskimo customs, early missionary efforts, and the development of government in Alaska.

H. C. GOERNER.

Fig Tree Village. By Grace W. McGavran. Friendship Press, New York, 1946. 127 pages. Cloth, $1.25; paper, 75 cents.

A jungle village in central India is the scene of this story for primary children. Every day life is vividly described and problems of a Christian minority in a Hindu village are made understandable. Miss McGavran's previous books for children have demonstrated her skill as a writer. If this one excells the rest, it may be because she draws upon memories of her own childhood in India.

H. C. GOERNER.

Big Peanuts. By Lucilda Newton. Moody Press, Chicago, 1946. 79 pages. Cloth, 60 cents.

The story of a real African boy is told with artistry by a missionary of the Africa Inland Mission. The account of his daily life, his attendance at a mission school, his conversion to Christianity will make missions interesting and vivid to junior boys and girls.

H. C. GOERNER.

God Loves Me. By Eileen Fleeton and Frank Warren. Moody Press, Chicago, 1946. 24 pages. 60 cents.

This is a delightful little picture book for small children. The book seeks to lead the child to an awareness of God as Creator as well as an appreciation of God as Love. The pictures are attractive, vivid, and realistic. This is a good book for parents to use as they undertake to lead the child to understand the nature of God.

FINDLEY B. EDGE.

Books Received

Africa Advancing. A Study of Rural Education and Agriculture in West Africa and the Belgian Congo. By Jackson Davis, Thomas M. Campbell, and Margaret Wrong. The International Committee on Christian Literature for Africa. 2 Eaton Gate, London, 1945. Available from the Friendship Press, New York, for 10 cents postage. 230 pages.

The report of a very important study commission with recommendations touching the whole program of educational missions in Africa.

Living Together in Today's World. By Louis B. Griffiths. Friendship Press, New York, 1947. Paper, 60 cents.

A revised edition of the useful handbook for discussion and project-type missionary programs for intermediates, first published in 1941.

My Sermon Notes on Parables and Metaphors. By Rev. W. P. Van Wyk. Baker. $1.50.

A series of 24 rather elaborate and natural outlines of the messages of the parables.

A Primary Teacher's Guide on Negro-White Relationships. By Blanch Hoke. Friendship Press, New York, 1946. 24 large pages. Paper, 25 cents.

A Junior Teacher's Guide on Negro-White Relationships. By Josephine Z. Nichols. Friendship Press, 1946. 32 pages. 25 cents.

Discussion and Program Suggestions for Adults on The Christian and Race. By Horace W. Williams. Friendship Press, 1946. 23 pages. 25 cents.

Americans of Negro Lineage. A Colored Picture Map. By Louise E. Jefferson. Friendship Press, 1946. 50 cents.

Discussion and Program Suggestions for Adults on India. By Ruth Ure. Friendship Press, 1946. 24 pages. Paper, 25 cents.

India. An illustrated wall map. By Louise E. Jefferson. Friendship Press, 1946. 50 cents.

Ministerial Counselling and Planned Parenthood. By Roy A. Burkhart, National Clergyman's Advisory Council, Planned Parenthood Federation of America, Inc., New York, 1946.

Margie. By Kenneth Brown. Association Press, 1946.

The Meaning of Copenhagen. A Symposium on the Significance of the Forthcoming Baptist World Congress. Available on request from the Foreign Mission Board of the Southern Baptist Convention, Richmond 20, Virginia. 22 pages.

An Exposition on the Book of Revelation. Revised for Second Edition. By Louis T. Talbot. Wm. B. Eerdmans Co., Grand Rapids, Mich., 1946. 254 pages.

The Bible and Science. By E. E. Franke. People's Christian Bulletin, New York. 48 pages. 25 cents.

The False Christ of Communism. By Ray B. White. Pillar of Fire, Zarephath, N. J. 248 pages.

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